Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

**Volume 28**

# Unveiling and Elucidation Of The Qur'ān Interpretation

## Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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# Surah Al-Muddaththir

It's a Makkan surah (meaning it was revealed in Makkah) it consists of one thousand ten letters, two hundred and fifty-five words, and fifty-six verses

[3272] Muḥammad ibn Alqāsim ibn Aḥmad Yūsuf, reported that: Abdullah ibn Ahmed ibn Ja'far reported that: Abū 'Amr al-Hiri and 'Amr ibn 'Abd Allah al-Basri reported that: Muḥammad ibn 'Abd al-Wahhab reported that: Ahmad ibn 'Abd-Allaah ibn Yunus reported that: Salām ibn salīm ibn sulayymān reported that: Harūn ibn Kathir reported that Zayd ibn Aslam,reported that his father, reported that Abū 'Umamah reported that ʻUbayy ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah Said: **((Whoever recites Surah Al-Muddaththir will be given ten good deeds from the reward, with the number of those who believe in Muḥammad and those who disbelieved in him in Makkah)).** (1)

Then; the Almighty said:

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'an 74:1) ﴿O you (Muhammad SAW) enveloped (in garments)!﴾

meaning: enveloped in your mantle

[3273] Abū Na'im 'Abd al-Malik ibn al-Hasan ibn Muḥammad ibn Isḥāq

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(1) **[3272] The assessment of the reliability of the chain of transmitters:**

- Extremely weak. The tradition is judged unanimously as forged, by the scholars who stated that the traditions on Surahs' virtues are rejected.

**The authentication of Ḥadīth:**

- Referenced previously, and we expatiated on it.
- Ibrāhīm An-Nakhaʿī said:
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/143.
- As-Siyūṭī attributed it to Saʿīd bin Manṣūr and ʿAbd bin Ḥumayd in Ad-Durr Al-Manthūr (The Dispersed Pearls), 06/450-451, and so did Ibn Al-Mundhir. Ibn An-Naḥḥās cited it in ʾIʿrāb Al-Qurʾān (Parcing the Quran), 05/65.

al'sfrāyny reported that: Abū ʻUmrān Mūsá ibn al-ʻAbbās al'zādhwāry reported that: Al-ʻAbbās ibn al-Walīd ibn Marwān ibn Mazīd al-Bayrūtī from Beirut reported that: My father reported that: Abū ʻAmr al-Awzāʻī, reported that: Abū Naṣr Yaḥyá ibn Abī Kathīr al-ʻAṭṭār al-Yamāmī reported that: I asked Abū Salamah ibn ʻAbd al-Raḥmān: Which part of the Qur'an was revealed first? He replied:

﴿O you (Muhammad SAW) enveloped (in garments)!﴾ ﴿Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created﴾ (Qur'an 96:1) He said: I asked Jābir ibn ʻAbd Allāh (may Allah be pleased with him): Which part of the Qur'an was revealed first? He replied: The Messenger of Allah Said: **((I stayed in Hira' and when my stay was completed, I came down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, behind me, on the right of my side and on my left, but I did not see anybody.**

**then I looked up the sky and raised my head, and there on the Throne in the open atmosphere he, i.e. Jibrīl (peace be upon him) was sitting. I began to tremble on account of fear. I ordered them to Wrap me up. They wrapped me up and Allah, the Exalted and Glorious, revealed this:** ﴿O you (Muhammad SAW) enveloped (in garments)!﴾

until He reached: ﴿And your garments purify!﴾ (1)

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(1) **[3273] The assessment of the reliability of the chain of transmitters:**
- Sound ʾIsnād.

**The authentication of Ḥadīth:**
- This tradition is narrated by Abū Salama on the authority of Jābir bin ʿAbdullāh.
- And it is reported by two narrators on the authority of Abū Salama:
- Muḥammad bin Shihāb Az-Zuhrī:
- Narrated by Muslim in the Book of Faith:
- Chapter: The Beginning of Revelation to the Prophet (PBUH), (161). Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/143, on the authority of Ibn Wahb.
- The author narrated it through ʿAbdurraḥmān Al-Aʿwfī, both on the authority of Yūnus.
- Imām Aḥmad narrated it in his Musnad, 03/377 (15033), through Muḥammad bin Ḥafṣ. Annasāʾiyy narrated it his Major Sunan, 06/502, the Book of Exegesis:
- Sūrah of Al-Muddaththir, through Ḥujayn bin Al-Muthannā.

[3274] ʿAbd al-Malik ibn al-Ḥasan bʾsfrāyn reported that: Abū ʿUmrān Mūsá

- Al-Bukhāriyy narrated it in the Book of Exegesis, Chapter:
- “your clothes cleanse”, and the Book of Exegesis,, Chapter:
- “and defilement shun”, (4926), through Al-Baghawī in Maʿālim At-Tanzīl (The Revelation Signs), 08/263. Muslim narrated it in the Book of Faith, Chapter: the Beginning of Revelation (161). Aḥmad narrated it in his Musnad, 03/235 (14483). Al-Bayhaqī narrated it in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy), 02/156, all through Al-Layth bin Saʿd on the authority of ʿAqīl bin Khālid.
- Abū Dawūd Aṭ-Ṭayālisī narrated it in his Musnad, p. 236 (1693), on the authority of on the authority of Ṣāleḥ Al-ʾAkhḍar.
- Al-Bukhāriyy narrated it in the Book of Exegesis, Chapter: “your clothes cleanse”, (4925). Muslim narrated it in the Book of Faith, Chapter: the Beginning of Revelation (161). At-Tirmidhī narrated it in the Book of Exegesis,, Sūrah of Al-Muddaththir (3325). Aḥmad narrated it in his Musnad, 03/377 (15035). Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/143. Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/275. Al-Bayhaqī Referenced it in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy), 02/138.
- All through some paths on the authority of ʿAbdurrazzāq in his al-muṣannaf (the Book), 05/324, on the authority of Maʿmar bin Rāshid Al-Baṣrī.
- The five narrators are:
- Yūnus, Muḥammad bin Ḥafṣ,, ʿAqīl bin Khālid,, Ṣāleḥ Al-ʾAkhḍar, Maʿmar on the authority of Az-Zuhrī.
- 2- Yaḥyā Ibn Abī Kathīr:
- Al-Bukhāriyy narrated it in the Book of Exegesis, Chapter: “ your Lord magnify”, (4924),, and the Book of Exegesis, Chapter: “arise and deliver warning”, (4923),,, through ʾAbduṣṣamad and ʿAbdurraḥmān bin Mahdī. Aṭ-Ṭayālisī narrated it (235). Abū ʿUwāna narrated it through Aṭ-Ṭayālisī in his Musnad, 01/105 (332).
- The three narrators;
- Abduṣṣamad and ʿAbdurraḥmān bin Mahdī and Aṭ-Ṭayālisī, narrated it on the authority of Ḥarb bin Shaddād.
- The author and Abū ʿUwāna narrated it in his Musnad,, 01/105 (332), the Book of Faith. Al-Bayhaqī Referenced it in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy), 02/155 through Al-Walīd bin Marwān.
- Abū ʿUwāna narrated it in his Musnad,, 01/105 (332),, through Bishr bin Bakr.
- Narrated by Muslim in the Book of Faith, Chapter:
- The Beginning of Revelation (161),. Through the same path, Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/379. Aḥmad narrated it in his Musnad, 03/306 (14287). Abū ʿUwāna narrated it in his Musnad, 01/106 (335). Ibn Ḥibbān narrated it in his Ṣaḥīḥ, as cited in Al-ʾIḥsān (Spiritual Excellence), 01/221 (35). Abū Yaʿlā narrated it in his Musnad, 04/159 (2225). Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/143. Al-Wāḥidī narrated it in Asbāb An-Nuzūl ( Reason of Revelation).

ibn al-ʿAbbās reported that: Jaʿfar ibn ʿĀmir al-Baghdādī reported that: Saʿd Abū

- All through Al-Walīd bin Muslim.
- Annasāʾiyy narrated it in the Major Sunan, 06/502 (11632), through ʿUmar.
- Abū Yaʿlā narrated it in his Musnad,, 03/451 (1948),, through Mubashshir.
- The five narrators are:
- ʿUmar,, Al-Walīd bin Marwān,, Bishr bin Bakr, Al-Walīd bin Muslim, Mubashshir, on the authority of Abū ʿAmr Al-Awzāʿī.
- Al-Bukhāriyy narrated it in the Book of Exegesis, Chapter:
- "your clothes cleanse", (4922). Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 08/263. Aḥmad narrated it in his Musnad, 03/306 (14287). Abū ʿUwāna narrated it in his Musnad, 01/105 (334). Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/143; all through Wakīʿ bin Al-Jarrāḥ.
- Narrated by Muslim in the Book of Faith, Chapter: the Beginning of Revelation (161). Abū Bakr narrated it in his book (Benifits), 01/409, through ʿUthmān bin ʿUmar; both through:
- Wakīʿ, ʿUthmān on the authority of ʿAliyy bin Al-Mubārak Al-Hannāʾī.
- Abū ʿUwāna narrated it in his Musnad,, 01/105 (332),, through Ḥusayn, the teacher.
- Aḥmad narrated it in his Musnad, 03/306 (14288), 03/392 (15214). Abū ʿUwāna narrated it in his Musnad,, 01/105 (332),,, through ʿAffān bin Muslim. Abū Yaʿlā narrated it in his Musnad,, 03/453 (1949),,. Ibn Ḥibbān in his Ṣaḥīḥ (Collection of Authenticated Traditions) as in Al-ʾIḥsān (Spiritual Excellence), 01/220 (34) through Hudba bin Khālid.
- Both;
- ʿAffān and Hudba narrated it on the authority of ʾAbbān Al-ʿAṭṭār.
- All;
- Ḥarb, Al-Awzāʿī, ʿAliyy bin Al-Mubārak, Ḥusayn, the teacher, ʾAbbān Al-ʿAṭṭār, narrated it on the authority of Yaḥyā bin Abī Kathīr on the authority of Abū Salama on the authority of Jābir, though only Shaybān narrated it
- on the authority of Yaḥyā on the authority of Ibrāhīm bin ʿAbdullāh bin Qāriḍ on the authority of Jābir.
- The author narrated it, and Al-Bukhāriyy narrated it in al-Tārīkh al-kabīr ( the Major Compendium of History), 01/312. Annasāʾiyy narrated it in his Major Sunan, 06/502 (11633), on the authority of ʾĀdam.
- Al-Bukhāriyy narrated it in al-Tārīkh al-kabīr ( the Major Compendium of History), 01/312, on the authority of Abū Nuʿaym from the statement of Ibrāhīm.
- I say:
- The narration of the majority is the approved and shall be preferred over the narration of Shaybān.
- Al-Mazzī in Tuḥfat al-ashrāf (the marvelous feat of the elite), and Ibn Ḥajar in An-Nukat Aḍh-Ḍhirāf (The Subtle Benefits), 02/165, said:
- Yaḥyā on the authority of Abū Salama on the authority of Jābir, is the approved narration.

Muḥammad reported that: Shaybān reported that Yaḥyá ibn Abī Kathīr reported that Abū Salamah ibn ʿAbd al-Raḥmān reported that, Jābir ibn ʿAbd Allāh (may Allah be pleased with him) reported that: ﴿O you (Muhammad SAW) enveloped (in garments)!﴾ was the first verse to be revealed from the Qur'an

Jābir (may Allah be pleased with him) proceeded: Didn't I tell you what I heard from the Prophet? The last thing I heard from the Messenger of Allah was that I heard him say: **((I stayed in Hira' and when my stay was completed, I came down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, behind me, on the right of my side and on my left, but I did not see any body. I was again called and I looked about but saw nothing. I was called again and raised my head, and there on the Throne in the open atmosphere he, i.e. Jibrīl (peace be upon him) was sitting. I began to tremble on account of fear. I came to Khadīja and said: Wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and Glorious, sent down this:** ﴿O you (Muhammad SAW) enveloped (in garments)!﴾ (1)

[3275] ʿAbd Allāh ibn Ḥāmid al-Wazzān reported that: Muḥammad ibn Jaʿfar ibn Yazīd al-Ṣayrafī, reported that: ʿAlī ibn Ḥarb al-Mawṣilī reported that: ʿAbd Allāh ibn Yaḥyá al-ʿAwfī, reported that Yūnus, reported that al-Zahrī said: I heard Abū Salamah ibn ʿAbd al-Raḥmān say: Jābir (may Allah be pleased with him) told me that he heard the Messenger of Allah say: **(( I was devoid of any revelations for a while, so when I was taking a stroll, I heard a voice aloud from the sky, I raised my head and looked, then I saw the Angel who visited me during my stay at mount Hira sitting on a chair, so grand that it covers**

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- In sum:
- The tradition is absolutely attributed authentically to Jābir through two paths. The narration of Shaybān may be considered as odd in terms of ʾIsnād.
- Allah knows the best.

(1) **[3190] The assessment of the reliability of the chain of transmitters:**
- Extremely weak. It includes Jaʿfar bin ʿĀmer Al-Baghdādī whom is accused of lying by Ibn Al-Jawzī, though the body text is authenticated as cited before.

**The authentication of Ḥadīth:**
- Previously Referenced in the prior narration.

**the area between earth and up above, I prostrated in fear, then when I returned to my household, I shouted: Wrap me up, so Allah the almighty revealed:** ﴿O you (Muhammad SAW) enveloped (in garments)!﴾ ﴿Arise and warn!﴾ (1)

The two verses (Qur'an 74:3/74:4) ﴿And your Lord (Allah) magnify!﴾ ﴿And your garments purify!﴾

ʿIkrima said: Ibn 'Abbas (may Allah be pleased with him) was asked about this verse and he said: Wear not your clothes on impurity or misdeeds, then he said: Have you not heard the words of Ghaylān ibn Salamah al-Thaqafī:

Meaning:

And I, by the praise of Allah, wear no sinful attire,

Neither have I adorned myself with deceit's sly wire.

The Arabs call a man, if he is faithful and sincere, a man pure in his clothes, and if he is treacherous and perfide, that clothes are sullied.

'Ubayy ibn Ka'b (may Allah be pleased with him) said: Wear not your garments on vanity or unjustness, be wrapped while you're pious and sinless.

Ibrāhīm, Qatada, aḍ-Ḍaḥḥāk Alshaʿbyyi al-Zahrī and Yamān all said: Purify your clothes from sin, vice and misdeeds

Ahl Ul Maani said: He meant to cleanse yourself from sins, so clothes were mentioned as a metaphor for the body, because it contains it,it wraps it, which is similar to the saying of ʿAntarah:

Meaning:

**I prick'd the long spear in his garments, indeed**

**For the noble is not forbidden to tread the river's reed.**

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(1) **[3275] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated except for:
- ʿAbdurraḥmān bin Yaḥyā A l-ʿAwfī whom I cannot find. Author's Scholar is neither criticized nor authenticated.
- The tradition is authenticated.

**The authentication of Ḥadīth:**
- Referenced previously.

means: His self

**Another one was accounted for saying the following:**

**The garments of Banu 'Awf are pure and clean,**

**And their faces shine bright, like a traveler's gleam**

**means: The consciousness of those of Banī ʿawf**

As-Suddī said: A man is told, if he is good, that he is pure in clothes, and if he is wicked one that, his garments are sullied.

A poet once said:

**No worry if 'Amir ibn Juhm remains,**

**Or if he finds fault in a pilgrim's garments, disdain**

**means: Meaning defiled by sins.**

Abū Rūq, narrated from aḍ-Ḍaḥḥāk: And perform good deeds.

Which is the narration of Fuḍayl ibn ʿayyāḍ, reported from Manṣur reported, from Mujāhid.(1)

Said ibn Jubayr said: Cleanse your heart and brighten your intentions the evidence for this interpretation is Imruʾ al-Qays's saying:

And if my behavior displeases you,

Then my garments, from yours 'll ensue.

means: Unbinding your heart from mine

Al ḥasan and ālqarẓīyu said: It means acting mannerly.

It's evidenced by a poet's saying:

Yahya shall not be blamed for ill demeanor,

For Yahya is pure, with garments pristine and cleaner.

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(1) **The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated.

**The authentication of Ḥadīth:**
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/146. As-Siyūṭī attributed it in Ad-Durr Al-Manthūr (The Dispersed Pearls),, 06/451, to Saʿīd bin Manṣūr, ʿAbd bin Ḥumayd and Ibn Al-Mundhir.

means: courtesy

'Atiyyah reported that Ibn 'Abbas (may Allah be pleased with him) said: Let not your garments be earned through unlawful earnings

Ibn Sirin and Ibn Zayd both said: Purify your clothes and wash them with water, and cleanse them from impurity, because the idolaters were not purifying theirs, so He commanded his prophet to purify and cleanse both his body and clothes.

Al Farra'a said: And I heard some of them say, purify it with plants.

Ṭāwūs said: shorten your clothes, instead of imitating the way in which the Arabs let their robes drag for shortening clothes is a way of purifying them.

It is said: And your household, clean them of sins, by preaching, and by discipline.

It's common in the Arab tongue to call one's kin his clothes, garment and attire. As stated in the above-mentioned lines

Yaḥyá ibn muʿādh (may Allah have mercy on him) said: Cleanse thy heart from sins, and the works of the world; for only then thou shalt find the sweetness of worship. Whoever does not preserve the body does not savor food.

It is said: Purify your heart from anything but Allah, the Almighty.

(Qur'an 74:5) ﴿And keep away from Ar-Rujz (the idols) !﴾

al-Ḥasan, ʿikrima Mujāhid, Hamid, Abū Ja'far, Shaybah, and Ya'qub read "Waalrrujza" applying the diacritic damma on the letter raa', which is similar to the narration of al-Mufaḍḍal,, Ḥafṣ,, ʿĀṣim which is chosen by Abū Ḥātim while other commentators read "Waalrrijza" while applying the diacritic kasra under the letter ra'a, which was chose by Abū ʿUbayd who added: Because it is the most common of the two tongues, which are two tongues in the same sense.

Ibn 'Abbas (may Allah be pleased with him) said: Meaning refute sins.

Mujāhid, ʿIkrima, Qatada, Alzuhrīand ibn Zayd all proceeded saying: , Means refute thee O Muḥammad their idols, which is the narration of Alwālibī reported from ibn Abbas (may Allah be pleased with them)

It is said: He meant to use the letter siin (Ar-Rijsa) meaning filth, which is similar to the word "Waalrrujza", all of which is evidenced by the following verse: ﴿but shun the abomination of idols﴾ (faijtaniboo alrrijsa mina alawthani) (Qur'an 22:30)

While Abū Al Aliyah and al-Rabī' both said: Waalrrujza" applying the diacritic damma on the letter raa' Meaning idols, and with kasra it means: Filth and sin.

Ad-Ḍaḥḥāk explained: Means polytheism

Ibn Kaysan said: Means Shaiṭān (devil, demon, Iblis)

Al Kalbi added in the same context saying: Means chastisment

The metaphor of the verse is: Abandon whichever deeds that may cause you to suffer.

It is said: Drop the love of the world from your heart, for it is the origin of all sins.

It is said: Go against the wills of your self.

(Qur'an 74:6)﴿And give not a thing...﴾

it was commonly read as: Using Takhfif on the letter Nun,, Abū alsmāl al-'Adawī read ﴿And give not a thing...﴾ (wala tamunna) with idgham and applying the diacritic fatha.

﴿in order to have more﴾.

Al- Hasan read: "Tamnuni" with jazm, but it's a weak saying, Al-A'mash read: By applying the diacritic fatha on the letter laam, it's as if He said: Litastakthiru (And give not a thing in order to have more).

While others read it: While applying the diacritic damma,, they differed in interpreting the meaning of the verse,, so the majority of the Qur'anic commentators said it means: And do not grant a favor seeking greater gain.

Qatada said: Do not give anything out of greed of worldly reward and compensation.

Al-Qurazi said: Giveth not your money in pretension

aḍ-Ḍaḥḥāk and Mujāhid said: This was for the prophet especially.

Ad-Ḍaḥḥāk explained: They are usury, halal and haram (lawful and unlawful), but halal is gifts, and haram is usury.

In the same context, Al-Hasan said: consider not your deeds of Allah's obedience as a favour to Allah

al-Rabīʿ said: glorify not your work in your eyes for it's the grace of Allah who bestowed His blessings upon you and provided for you.

Ibn Kaysan said: Giveth not in aim to gain more and see it in yourself, but your work is a blessing from Allah the Almighty, since Allah has made you a way to worship Him, so you should gbe thankful for He prevented you from going astray.

Khasif reported that Mujāhid said: Pulleth not back from increasing performing good, deeds for the sake of Allah. It's evidenced by: Ibn Mas'ud (may Allah be pleased with him) said: Seeth not the increase in performing good deeds as a grace.

Ibn Zayd said: And bestow not favors in prophecy that you may receive again with increase as a reward or worldly offer.

(Qur'an 74:7)﴿And be patient for the sake of your Lord (i.e. perform your duty to Allah)!﴾

Zayd ibn Aslam said: If you give a gift, give it to your Lord, and be patient until He is the one who rewards you for it.

Mujāhid said: patience is most fitting for the sake of Allah, against that which ye assert of harm that befell you.

Ibn Zayd said: You've been entrusted with great affairs, marching out against Arabs then foreigners (romans) on later dates for the sake of the cause.

It is said: On God's commands and prohibitions.

It is said: Be patient for the judgments of Allah...

It is said: Part ways with blame and boredom.

It is said: Be patient with godly trials, for He tests his loved ones and those chosen among His believers.

(Qur'an 74:8)﴿Then, when the Trumpet is sounded (i.e. its second blowing)﴾

meaning: If the trumpet is blown.

[3276] Abū Muḥammad al-Ḥasan ibn Aḥmad almukhllady reported that: al-Ḥasan ʿAlī ibn Aḥmad al-Maḥfūẓī reported that: ʿAbd Allāh ibn Hāshim reported that: Asbāṭ ibn Muḥammad al-Qurashī reported that Muṭrif reported that 'Atiyyah, reported that Ibn 'Abbas (may Allah be pleased with them) commented on the following verse: (Qur'an 74:8) ﴿Then, when the Trumpet is sounded (i.e. its second blowing)﴾

meaning: The Messenger of Allah Said: **((How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?))**

the prophets companions suddenly asked:

So what should we say, O Messenger of Allah? He replied: **Say: ((Allah is sufficient for us and what a good protector He is. We rely upon our Lord Allah))** (1)

(1) **[3276] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes ʿAṭiyya Al-ʿAwfī:
- He commits mistakes frequently. Al-Maḥfūḍhī:
- Was neither criticized nor authenticated. The tradition is sound due to another tradition, considering the whole paths of narrations.

**The authentication of Ḥadīth:**
- This tradition is narrated by ʿAṭiyya Al-ʿAwfī on the authority of Ibn ʿAbbās. There are three narrators who report the tradition on the authority of ʿAṭiyya Al-ʿAwfī:
- 1- Muṭarrif bin Ṭarīf:
- The author narrated it. Aḥmad narrated it in his Musnad, 01/326 (3008),. Ibn Abī Shaybah narrated it in his Muṣannaf (Book), 10/352 (10). Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 12/128 (12671). Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions), 13/381 (5347). Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 16/30, 29/150. Ibn Abī Ḥātem as cited by Ibn Kathīr in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/179. Al-Ḥākim narrated

it in Al-Mustadrak (The Completion), 04/603; all through paths on the authority of ʾAsbāṭ bin Muḥammad.
- The ʾIsnād cited by Al-Ḥākim includes a missed sentence but it was illustrated in Ibn Ḥajar's Itḥāf al-khayrah al-Mahrah (the bestowing of the good and proficient), 07/463.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 16/29, 29/150, through Ibn Fuḍayl.
- Aṭ-Ṭabarānī narrated it in Al-MuʿJam Al-Kabīr (The Major Lexicon), 12/128 through Abū ʿUwāna.
- The three narrators;
- Asbāṭ, Ibn Fuḍayl and Abū ʿUwāna, narrated it on the authority of Muṭarrif bin Ṭarīf.
- 2- Dhawwād bin ʿUlba:
- Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions), 13/382 (5348), through Abū Ghassān Mālik bin ʾIsmāʿīl on the authority of Dhawwād.
- Abū Ghassān said:
- And other scholars said that:
- Abū Saʿīd said:
- Dhawwād is
- A weak narrator as cited by Ibn Ḥajar in Taqrīb At-Tahdhīb (Simplifying the Abridgment), (1844).
- 3- Alḥassan bin ʿAṭiyya Al-ʿAwfī:
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/151, citing the weak ʾIsnād of Al-ʿAwfiyyīn on the authority of Alḥassan bin ʿAṭiyya.
- I say:
- It is obvious that the tradition reported on the authority of Ibn ʿAbbās, is revovling around ʿAṭiyya Al-ʿAwfī;
- Fallible Authority, though the tradition is supported by Shāhid (another tradition with the same meaning or text through another ʾIsnād),, which is the narrations of many companions including:
- Abū Saʿīd Al-Khudrī, Zayd Bin Arqam, Jābir bin ʿAbdullāh, Al-Barāʾ bin ʿAzib, Anas bin Mālik.
- 1- Regarding the tradition reported by Abū Saʿīd:
- Two narrators reported it on the authority of Abū Saʿīd:
- A- ʿAṭiyya Al-ʿAwfī:
- Eight narrators reported it on the authority of ʿAṭiyya Al-ʿAwfī:
- ʿAbdurrazzāq narrated it Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/175. Imām Aḥmad narrated it in his Musnad, 03/73 (11696).
- Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 07/147

(Qur'an 74:10) ﴿Far from easy for the disbelievers﴾

(9964). Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 03/157, and in Sharḥ al-Sunnah (the Commentary of the Sunnah), through Abū Ḥudhayfa.
- Both;
- ʿAbdurrazzāq and Abū Ḥudhayfa narrated it on the authority of Sufyān Ath-Thawrī on the authority of Sulaymān Al-ʾAʿmash.
- Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions),, 13/381 (5346). Abū Ash-Shaykh narrated it in Al-ʿAḍhama (The Greatness), 03/854 (397), through Rawḥ bin ʿUbāda.
- Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 01/49 (45) through Zuhayr bin ʿAbbād.
- Both;
- Rawḥ and Zuhayr narrated it on the authority of Sufyān bin ʿUyayna on the authority of ʿAmmār Ad-Duhnī.
- at-Tirmidhī narrated it in the Book of Exegesis, Chapter: Sūrah of Zumur (3243). Imām Aḥmad narrated it in his Musnad, 01/07 (11039). ʿAbd bin Ḥumayd narrated it in Al-Muntakhab (The Chosen), p. 279 (886). Al-Ḥumaydī narrated it in his Musnad, 02/332 (754). Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 07/364 (10862). Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/603; all through Sufyān bin ʿUyayna on the authority of Muṭarrif.
- ʾIbn Mājah narrated it in the Book of al-Zuhd (Asceticism), Chapter: The Description of Muhammad's Nation (4273), through ʿAbbād bin Al-ʿAwwām. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 16/29, through Ḥafṣ;
- Both narrated it on the authority of Al-Ḥajjāj.
- Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions),, 13/385 (5345), through Aḥmad bin Abī Shuʿayb. Abū Ash-Shaykh narrated it in Al-ʿAḍhama (The Greatness), 03/852 (396) through Abū Ṭālib Al-Jurjānī; both on the authority of Mūsā bin ʾAyan on the authority of ʿImrān Al-Bāriqī.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 16/30 through Shuʿayb bin Ḥarb. ʿAbdullāh bin Al-Mubārak narrated it in al-Zuhd (Asceticism), p. 433 (597). at-Tirmidhī narrated it in the Book: Portraying the Hereafter, Chapter: Traditions on Images (2431). Al-Baghawī narrated it in Sharḥ al-Sunnah (the Commentary of the Sunnah), 15/102 (4298); both:
- Shuʿayb and Ibn Al-Mubārak narrated it on the authority of Khālid bin Ṭahmān.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 16/29 through Yaḥyā bin Abī Bukayr on the authority of Mālik bin Maghūl.
- Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 05/121 (6560), through Sufyān Ath-Thawrī on the authority of ʿAmr bin Qays. The eight narrators; Al-ʾAʿmash,, ʿAmmār, Al-Ḥajjāj, ʿImrān, Khālid, Mālik, ʿAmr reported it on the authority of ʿAṭiyya Al-ʿAwfī.

[3277] Abū Jaʿfar albwnābādhy alkhlqāny reported that: Abū al-ʿAbbās

- This tradition is narrated by ʿAṭiyya on the authority of both Ibn ʿAbbās, and Abū Saʿīd, and I' am concerned that it may be one of ʿAṭiyya's frequent mistakes.
- Allah knows the best.
- B- Abū Ṣāleḥ:
- Narrates it on the authority of Al-ʾAʿmash. Four narrators report it on the authority of Al-ʾAʿmash:
- Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions),, 13/378 (5343). Ibn Ḥibbān narratedit in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence), 03/105 (823). Abū Yaʿlā narrated it in Musnad, 02/339 (1084) through ʿUthmān Ibn Abī Shaybah and Muḥammad bin Jaʿfar Al-Warkānī. Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions),, 13/378 (5342) through Isḥāq Ibn Abī ʾIsrāʾīl.
- The three narrators;
- ʿUthmān, Isḥāq and Al-Warkānī report it on the authority of Jarīr bin ʿAbdulḥamīd.
- Aṭ-Ṭaḥāwī narrated it in Sharḥ Mushkil Al-ʿĀthār (Commentary on the Confusing Traditions),, 13/379 (5344) through Aḥmad Al-Ḥarrānī on the authority of Mūsā bin ʾAʿyan.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/603 through ʾIsmāʿīl At-Taymī who is
- a weak narrator.
- Al-Khaṭīb narrated it Tārīkh Baghdād (the History of Baghdad), 04/133 through Abū Muslim.
- The four narrators;
- Jarīr, Abū Muslim, ʾIsmāʿīl, and Mūsā on the authority of Al-ʾAʿmash on the authority of Abū Ṣāleḥ.
- Al-Ḥākem said:
- I would judge this tradition as authenticated according to Al-Bukhāriyy and Muslim's requirements, only if ʾIsmāʿīl At-Taymī is not included.
- I say:
- Some paths, as cited by Aṭ-Ṭaḥāwī, includes:
- Al-ʾAʿmash on the authority of Abū Ṣāleḥ on the authority of Abū Hurayrah.
- I shall soon offer more details on that path.

2- Zayd bin Arqam:

- Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 12/128 through Dāwūd bin Rashīd. Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 03/891 through ʾAyyūb Al-Wazzān; both on the authority of Muḥammad bin Rabīʿa on the authority of Khālid bin Ṭahmān on the authority of ʿAṭiyya Al-ʿAwfī on the authority of Zayd bin Arqam.
- I say:
- ʿAṭiyya Al-ʿAwfī was judged as weak before.

3- Jābir bin ʿAbdullāh:

Aḥmad ibn Hārūn al-Faqīh reported that: ʿUmrān ibn Mūsá reported that: Hadbah ibn Khālid al-Qaysī reported that: Abū janāb alqaṣṣāb reported that: Zarara ibn ʿAwfa (may Allah have mercy on him) became our Imam at prayers, when he reached the following verse: "Then, when the Trumpet is

- Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 03/221 (3774) through Sufyān on the authority of Jaʿfar bin Muḥammad on the authority of his father on the authority of Jābir.
- 4- Al-Barāʾ bin ʿĀzib
- Al-Khaṭīb narrated it Tārīkh Baghdād (the History of Baghdad), 01/401, through ʿAbdulʾaʿlā bin Abī Al-Musāwir, on the authority of ʿUdayy bin Thābit on the authority of Al-Barāʾ bin ʿĀzib.
- ʿAbdulʾaʿlā:
- Is a neglected narrator as indicated in Ibn Ḥajar's Taqrīb At-Tahdhīb (Simplifying the Abridgment), p.274.
- 5- Anas bin Mālik:
- Al-Khaṭīb narrated it Tārīkh Baghdād (the History of Baghdad), 05/361 through ʿAffān on the authority of Hammām on the authority of Qatāda on the authority of Anas.
- Al-Albānī in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 03/68, said: except for the teacher of Al-Khaṭīb, who is neither criticized nor authenticated, the narrators are authenticated.
- I say:
- This is all what I found a reviewed of the tradition's paths and its Shāhids (another tradition with the same meaning or text through another ʾIsnād). I may summerize that as follows:
- ʿAṭiyya Al-ʿAwfī narrated on the authority of three companions:
- Ibn ʿAbbās, Ibn Abū Saʿīd and Zayd bin Arqam. ʿAṭiyya Al-ʿAwfī, however showed confusion in all narrations. at-Tirmidhī probably meant to judge it as (sound due to another tradition) due the Mutābaʿa of Abū Ṣāleḥ.
- The path of Abū Ṣāleḥ contains some weak ʾIsnāds, but it includes the narration of Jarīr on the authority of Al-ʾAʿmash.
- Which is authenticated according to Al-Bukhāriyy and Muslim's requirements,, as expressed by Al-Albānī in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths),, 03/67.
- I summary:
- The two traditions are authenticated through Abū Saʿīd. But the tradition is weak through others including the narration of Ibn ʿAbbās, Referenced by the author.
- Allah knows the best.

sounded (i.e. its second blowing);" he dropped dead. (1)

(1) **[3277] The assessment of the reliability of the chain of transmitters:**

- I did not find Aḥmad bin Hārūn the jurisprudent nor the teacher of the author. Abū Janāb is authenticated, though Ibn Ṭāher said that:
- Ad-Dārquṭnī:
- Neglected.

**The authentication of Ḥadīth:**

- This tradition has two narrators who report it on the authority of Zurāra:

1- Abū Janāb Al-Qaṣāb:

- The author narrated it through ʿImrān bin Mūsā. Ibn Ḥibbān narrated it in al-Thiqāt (Authenticated Narrators), 04/437 through Aḥmad bin Manīʿ. ʿAbdullāh bin Al-Mubārak narrated it in Zawāʾid l-Zuhd (Additions to the Book of Asceticism),, p. 351. Ibn Abī ʿĀṣim narrated it in al-Zuhd (Asceticism), 02/247. Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 02/293.
- The four narrators;
- ʿImrān, Aḥmad, Ibn Ḥibbān, bin Manīʿ, and ʿAbdullāh, narrated it on the authority of Hudba bin Khālid on the authority of Abū Janāb.

2- Bahz bin Ḥakīm:

- Ibn Saʿd narrated it in al-Ṭabaqāt al-Kubrá (The Major Compendium on Generations), 07/150 through Isḥāq Ibn Abī ʾIsrāʾīl. Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/506 through Isḥāq bin Ibrāhīm. Al-Bayhaqī narrated it in Shuʿb Al-ʾīmān (The Branches of Faith),, 01/531. ʿAbdullāh bin Aḥmad narrated it in Zawāʾid l-Zuhd (Additions to the Book of Asceticism), p. 352 through Rawḥ bin ʿAbdulmuʾmin. Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 02/293. Ibn Abī ʿĀṣim narrated it in al-Zuhd (Asceticism), 02/247. Abū Bakr Ad-Daynūrī narrated it in Al-Mujālasa (Gathering Session), 01/448 through Muḥammad bin ʿUbayd. Ibn Qutayba narrated it in The ʿUyūn Al-Akhbār (Promenent News), 02/731-732 through Muḥammad bin ʿUbayd.
- Muḥammad bin Khalaf, known as Wakīʿ narrated it in Akhbār Al-Quḍāt (The Stories of the Judges), 01/294, through Yaḥyā bin Muḥammad bin ʾAʿyan.
- All;
- ʿAttāb, Muḥammad binʿAbdullāh, and Yaḥyā narrated it on the authority of Bahz bin Ḥakīm.
- Adh-Dhahabī authenticated the tradition in Siyar Aʻlām al-nubalā' (on the Biographies of Noble Figures), 04/516.
- Ibn Al-Jawzī cited it in Ṣifta Aṣ-Ṣafwa (The Characters of Elites), 03/162.
- Narrated by Ibn ʿAbbās, Ibn Jubayr, Mujāhid, Aḍ-Ḍaḥḥāk, Qatāda and Ibn Zayd.
- Ibn ʿAbbās:
- Ibn Mardawayh narrated it as cited in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/453, and Jāmiʿ Al-Bayān (The Collection of the Interpretations),

(Qur'an 74:11)﴿Leave Me Alone (to deal) with whom I created...﴾

meaning: I created him in his mother's womb "alone" unique without money or son, the verse was revealed in al-Walīd ibn al-Mughīra Makhzūmī.

Ibn Abbas said: For he was known to be alone among his kin.

(Qur'an 74:12) ﴿And then granted him resources in Abūndance﴾

means: A lot.

It is said: It is what provides growth, such as planting, udder, and trade.

They differed in its amount: Both Mujāhid and Sa'id ibn Jubayr said: One thousand dinars.

Qatada said: Four thousand dinars.

Sufyān al-thawrī said: One million dinars.

al-Nuʿmān ibn Sālim said: His money was land.

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Aṭ-Ṭabarī, 29/152. ʿAbdurraḥmān As-Suhaylī cited it in (At-Taʿrīf wa Al-ʾIʿlām fīmā ʾUbhima Min Al-Qurʾān Min Al-ʾAsmāʾ wa Al-ʾIʿlām), p. 358.

- Ibn Jubayr:
- Saʿīd bin Manṣūr, Ibn Al-Mundhir, Ibn Abī Ḥātim as Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/454.
- Mujāhid:
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/152. As-Siyūṭī attributed it in Ad-Durr Al-Manthūr (The Dispersed Pearls),, 06/453, to, ʿAbd bin Ḥumayd, Ibn Al-Mundhir and Ibn Abī Ḥātim.
- Aḍ-Ḍaḥḥāk:
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/152. Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/139. Al-Wāḥidī cited it in al-Wasīṭ (the Medium Book), 04/381.
- Qatāda:
- Abd bin Ḥumayd, Referenced it as indicated by Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/453, and Jāmiʿ Al-Bayān (The Collection of the Interpretations), Aṭ-Ṭabarī, 29/152.
- Ibn Zayd:
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/152. Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/139. Al-Wāḥidī cited it in al-Wasīṭ (the Medium Book), 04/381.

Ibn 'Abbas (may Allah be pleased with him) said: Nine thousand silver weights.

Then, Muqātil proceeded: He had an orchard in At-Taif, which yields were of large amounts in winter or summer, his evidence: ﴿In shade long-extended,﴾ (Qur'an 56:30)

Ibn Jurayj reported that 'Ata' reported that 'Umar (may Allah be pleased with him) in his saying: ﴿And then granted him resources in Abūndance.﴾

he explained: Yields on a monthly basis. (1)

(Qur'an 74:13)﴿And children to be by his side!﴾

present with him in Makkah, accompanying him and never out of his sight.

Sa'id ibn Jubayr said: They were thirteen boys.

Mujāhid and Qatada both said: They were ten.

Then, Muqātil proceeded: They were seven men, who are al-Walīd ibn al-Walīd, Khālid ibn al-Walīd ʻimārh ibn al-Walīd Hishām ibn al-Walīd al-ʻĀṣ ibn al-Walīd, Qays ibn al-Walīd, and ʻAbd Shams ibn al-Walīd, three of whom embraced Islam: Khālid, Hishām and ʻimārhay Allah be pleased with them. They replied: After this verse was revealed al-Walīd experienced losses in his worldly goods and his offspring until he was annihilated.

(Qur'an 74:14) ﴿And made life smooth and comfortable for him!﴾

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(1) The assessment of the reliability of the chain of transmitters:
- The narrators are authenticated, but the ʾIsnād is Mursal; ʿAṭāʾ did not hear from ʿUmar nor from his son ʿAbdullāh, though it is proofed to be ʿAṭāʾ saying.
- See:
- Al-Marāsīl of Ibn Abī Ḥātem, p. 128.

**The authentication of Ḥadīth:**

- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/153. Ibn Abī Ḥātem and Ibn Mardawayh Referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/454. Abū Bakr Ad-Daynūrī Referenced it in Al-Mujālasa (Gathering Session),, 08/112. Ibn Abī Ad-Dunyā Referenced in Iṣlāḥ Al-Māl (Wise Spending of Money), p.44 (89), with a weak ʾIsnād. Ibn ʿUdayy Referenced it in Al-Kāmel (The Perfect), 03/402. Similar to Ibn Furak, Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/139. As-Samʿānī cited it in Tafsīr al-Qurʾān(The Exegesis of Quran), 06/91.

means: and facilitated, extended, for him greatly, [his] livelihood.

Ibn 'Abbas (may Allah be pleased with him) said: Money amounts atop others, piled like a bed.

(Qur'an 74:15) ﴿After all that he desires that I should give more﴾

means more of worldly possessions, descendants, and general good in the world.

(Qur'an 74:16) ﴿Nay...﴾

meaning it's a prohibition of hope was coveted, and it can be interpreted as an oath, it was said it means: It's true, and it shall be employed at the beginning of speech.

﴿Verily, he has been stubborn and opposing Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc...)﴾ means disobedient.

(Qur'an 74:17) ﴿I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or to) face a severe torment!﴾

meaning: I shall burden him with a trying chastisement; from which he shall find no rest...

[3278] Ibn finjawyh reported that: Ahmad ibn Ja'far ibn Ḥamdān, Ibn Abdullah reported that: Abū 'Amir Hamid ibn Sa'dan reported that: Ahmad ibn Ṣāliḥ reported that: ʿAbd Allāh ibn wahb, reported that: ʿAmr reported that from darrāj, reported that Abū al-Haytham reported that Abū Saʿīd al-Khudrī (may Allah be pleased with him), reported that the Messenger of Allah who said: **((As-Saud: is a mountain in the Fire, a disbeliever will be raised upon it for seventy autumns and then similarly he will fall down it, forever.))** (1)

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(1) **[3278] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes Darrāj bin Samʿān:
- A weak narrator concerning his narration on the authority of Abū Al-Haytham.

**The authentication of Ḥadīth:**
- This tradition revolves around the narration of Darrāj on the authority of Abū Al-Haytham on the authority of Abū Saʿīd.
- Two narrators report it on the authority of Darrāj:

1- ʿAmr bin Al-Ḥārith.

[3279] Ibn finjawyh reported that: ʿUmar ibn al-Khaṭṭāb reported that:

2- ʿAbdullāh bin Lahīʿa:
- 1- ʿAmr bin Al-Ḥārith:
- Two narrators report it on the authority of ʿAmr bin Al-Ḥārith:
- ʿAbdullāh bin Wahb and Rashdīn bin Saʿd.
- A- ʿAbdullāh bin Wahb:
- Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence), 16/508 (7467).
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/155 through Yūnus. The author narrated it on the authority of Aḥmad bin Ṣāleḥ.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/596 through Baḥr bin Naṣr, and said:
- This tradition's ʾIsnād is authenticated, though Al-Bukhāriyy and Muslim did not referenced it.
- Ad-Dhahabī confirmed that.
- Al-Ḥākem narrated it, and through the same path, Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection), p. 258 (513), through Abū ʿUbaydullāh Al-Wahbī.
- Al-Ḥākem said:
- Al-Ḥākem said: This tradition's ʾIsnād is authenticated, though Al-Bukhāriyy and Muslim did not referenced it.
- Ad-Dhahabī confirmed that.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/155, through Yūnus.
- The five narrators; Ḥarmala, Baḥr, Aḥmad bin Ṣāleḥ, Al-Wahbī and Yūnus, narrated it on the authority of ʿAbdullāh bin Wahb.
- Ibn Kathīr said, in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/181, on
- The path through Yūnus:
- It holds Gharāba and Nakāra.
- B- Rashdīn bin Saʿd:
- Nuʿaym bin Ḥammād narrated it in his additions to ʿAbdullāh bin Al-Mubārak's Book on Zuhd (Additions to the Book of Asceticism), p.504 (334). Al-Baghawī narrated it in Sharḥ al-Sunnah (the Commentary of the Sunnah), 15/247 (4409) on the authority of Muḥammad bin ʿAbdullāh bin Tawbah, on the authority of Ibn Al-Mubārak on the authority of Rashdīn.
- Both;
- ʿAbdullāh bin Wahb and Rashdīn bin Saʿd, narrated it on the authority of ʿAmr bin Al-Ḥārith
2- ʿAbdullāh bin Lahīʿa:
- And it is reported by three narrators on the authority of ʿAbdullāh bin Lahīʿa:
- A- Kāmel:

ʿAbd Allāh ibn al-Faḍl, reported that: Minjāb ibn alḥārith, reported that: Shurayk reported that ʿammār aldihnī, reported that ʿAtiyah, reported that Abū Saʿīd (may Allah be pleased with him), reported that the Prophet said in the interpretation of the following verse "I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or to) face a severe torment!": **((It's a fiery mountain situated in hell-fire, which man is commanded to climb, if he complies, and puts his hand it shall melt,, then if he raises it,, it shall return to its precedent state, also, if he put his leg it shall melt, but if he decided to lift it, it shall then return to its state prior to climbing the**

- Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection),, p. 267 (537) through ʿAliyy bin Aḥmad bin ʿAbdān on the authority of Aḥmad bin ʿUbayd Aṣ-Ṣaffār on the authority of Muḥammad bin Al-Faḍl bin Ḥāzem on the authority of Kāmel.
- B- Alḥassan bin Mūsā Al-Ashyab:
- Abū Yaʿlā narrated it in his Musnad,, 03/523 (1383),, through Zuhayr.
- ʿAbd bin Ḥumayd narrated it in Al-Muntakhab, (The Chosen) p. 289 (924), and through the same path, at-Tirmidhī narrated it in the Book of Hellfire, Chapter: Portraying the Bottom of Hellfire (2576),
- And said: this tradition is Gharīb; we do know it as Marfūʿ through the narration of Ibn Lahīʿa.
- I say:
- It was narrated as Marfūʿ through another path, as I indicated before.
- Imām Aḥmad narrated it in the Musnad, 06/240 (11712).
- The three narrators (Zuhayr, ʿAbd bin Ḥumayd and Aḥmad) narrated it on the authority of Alḥassan bin Mūsā.
- C- Asad bin Mūsā:
- ʿAbdullāh bin Al-Mubārak narrated it in al-Zuhd (Asceticism), p. 24 (15).
- The three narrators;
- Kāmel, Alḥassan and Ibn Mūsā narrated it on the authority of Ibn Lahīʿa.
- Both;
- ʿAmr bin Al-Ḥārith and Ibn Lahīʿa narrated it on the authority of Darrāj on the authority of Abū Saʿīd.
- Ibn Al-Mundhir narrated it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/455.
- I say:
- Though the tradition is refrenced by many scholars, but it revolves around Darrāj who reported it on the authority of Abū Al-Haytham; and we Referenced that path. Al-Albānī judged it as weak in Ḍaʿf Al-Jāmiʿ (The Weak Traditions in the Book Al-Jāmiʿ), p. 887.

**mountain.))** [1]

(1) **[3279] The assessment of the reliability of the chain of transmitters:**

- Extremely weak. It includes ʿAṭiyya Al-ʿAwfī and Sharīk bin ʿAbdullāh An-Nakhaʿī:
- Both show many mistakes. I did not find ʿAbdullāh bin Al-Faḍl and ʿUmar bin Al-Khaṭṭāb.

**The authentication of Ḥadīth:**

- This tradition revolves around ʿAmmār Ad-Duhnī who reported it on the authority of ʿAṭiyya Al-ʿAwfī.
- Two narrators report it on the authority of ʿAmmār:
- 1- Sharīk:
- Two narrators report it on the authority of Sharīk:
- Muḥammad bin Saʿīd bin Zāʾida and Minjāb bin Al-Ḥārith.
- A- Muḥammad bin Saʿīd bin Zāʾida:
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/155 through Muḥammad bin ʿImāra bin ʿImāra Al-Asadī on the authority Muḥammad of bin Saʿīd bin Zāʾda.
- B- Minjāb bin Al-Ḥārith:
- Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/382. Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection), p. 268 (539), Chapter: Traditions on Hellfire's Valleys. Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 05/366 (5573) and said:
- No one narrated that traditions on the authority of ʿAmmār Ad-Duhnī, except for Sharīk.
- He added: Ibn ʿUyayna narrated it on the authority of ʿAmmār as Mawqūf.
- All through Muḥammad bin ʿAbdullāh bin Sulaymān.
- Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection),, p. 268 (539) on the authority of Zakariyyā bin Yaḥyā Al-ʿAwfī.
- Like the author, Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 08/267, through ʿAbdullāh bin Al-Faḍl.
- Ibn Abī Ḥātem narrated it, as in Ibn Kathīr's Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/181 through Abū Zurʿa and ʿAliyy bin ʿAbdurraḥmān.
- The five narrators;
- Muḥammad bin ʿAbdullāh bin Sulaymān, Zakariyyā bin Yaḥyā Al-ʿAwfī, ʿAbdullāh bin Al-Faḍl, Abū Zurʿa and ʿAliyy bin ʿAbdurraḥmān, narrated it on the authority of Minjāb bin Al-Ḥārith.
- 2- Sufyān bin ʿUyayna:
- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran),, 02/331. ʿAbdullāh bin Aḥmad narrated it in al-Zuhd (Asceticism), p. 24 (18), Chapter: Traditions on Hellfire's Valleys and Mountains. ʿAbdullāh bin Al-Mubārak narrated it in Zawāʾid l-Zuhd (Additions to the Book of Asceticism), p. 504 (335). Al-

(Qur'an 74:18) ﴿Verily, he thought and plotted﴾

so that when Allah the Almighty revealed ﴿Ha-Mim,, The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.﴾ until the verse ﴿Unto Him is the journeying﴾, The Prophet in the mosque, and al-Walīd ibn al-Mughīra in the mosque near him hears his reading, but when the Prophet understood to listen to his reading, he re-read the verse, so al-Walīd set off until the Council of his people Banū Makhzūm, where he said: By Allah's grace, sometime before, I have heard from Muḥammad eloquent words well expressed, supreme to mankind writings,, nor from the words of the jinn,, for those words possess a gigantic amount of eloquence and lucidity consisting of cogent arguments and perspicuous phrases higher than any words i've ever heard,, and then he went to his house, and tribesmen of Quraish said: He converted to Muḥammad 's religion, by Allah if al-Walīd did it, the whole of Quraish will follow his trail, al-Walīd was told: The flower of Quraish,, Abū Jahl then rose and said : I'm enough to deal with him then he sadly sat

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Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 15/248 (4410), Chapter: Portraying The Hellfire and its People.

- The three narrators;
- ʿAbdurrazzāq, Ibn Mūsā and Ibn Al-Mubārak narrated it on the authority of Sufyān bin ʿUyayna.
- Both;
- Sharīk and Sufyān reported it on the authority of ʿAmmār on the authority of ʿAṭiyya on the authority of Abū Saʿīd,.
- Saʿīd bin Manṣūr, Al-Firyābī, ʿAbd bin Ḥumayd, ibn Al-Mundhir and Ibn Mardawayh narrated it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/455, on the authority of Abū Saʿīd,.
- Al-Bazzār narrated it in al-Baḫr al-zakhkhār (the enriched sea), through Minjāb bin Al-Ḥārith. Al-Bayhaqī narrated it through Sufyān as in Takhrīj Ahādīth wa ʾĀthār Al-Kashshāf (Refrencing the Traditions of the Book), Az-Zaylaʿī, 04/120.
- This tradition revolves around ʿAṭiyya who is weak.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 07/278 said:
- Abū Dāwūd narrated it in another context.
- Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon) with ʾIsnād including ʿAṭiyya Al-ʿAwfī who is weak.

alongside al-Walīd, who faced him and said: Why are thou sad O nephew, he replied: What prevents me not to be sad, and these tribesmen of Quraish collect you alimony in order to provide for you in your old age, and claim that you decorated the words of Muḥammad, and intervene on the son of Abū Kabsha, and the son of Abū Quḥāfa to obtain of their food, and al-Walīd became angry in response, gritting his teeth, he said: Did not the tribesmen of Quraish know that I am one of their wealthiest and mightier am I as regards [the number and power of my] followers! and did Muḥammad and his companions get full of food so that they have merit, have you ever seen him ever get stuffed with food, and they said, "by Allah,, no we didn't," he said: You claim that he is a priest, have you ever seen him speculate, they said: "by Allah,, no we didn't," he said: You claim that he is a poet, have you ever seen him rhyme poetry, they said: "by Allah,, no we didn't," he said: You claim that he is a liar, have you fallen victim for once to one of his lies,, they said: "by Allah,, no we didn't,", the Messenger of Allah was called: The honest, that is before being sent as a prophet for his sincereness and wholeheartedness, the tribesmen of Quraish told al-Walīd, what is it? He thought to himself, then looked and frowned, then said: He is nothing but a magician hasn't you seen him differentiating between a man and his family, his son, and his loyalists, he is a magician, and what he says is magic that affects.

Then; the Almighty revealed: ﴿Verily, he thought﴾ of Muḥammad and the Qur'an, and ﴿and plotted﴾ as to how to disprove them.

(Qur'an 74:19)﴿So, let him be cursed﴾

meaning ill fated

Al-Zuhri said: He was tormented

﴿How he plotted!﴾ was said as a wonder, denial, and rebuke.

(Qur'an 74:20) ﴿And once more let him be cursed, how he plotted!﴾

(Qur'an 74:21) ﴿Then he thought﴾

(Qur'an 74:22) ﴿Then he frowned and he looked in a bad-tempered way﴾

meaning he scowled.

(Qur'an 74:23) ﴿Then he turned back and was proud﴾

(Qur'an 74:24) ﴿Then he said: "This is...﴾

what Muḥammad recites is "nothing but magic from that of old" that is narrated and recounted.

(Qur'an 74:25) ﴿This is nothing but the word of a human being!﴾

meaning: Left and forced, it for he favored it compared to them.

It is said: It is narrated from Musailamah al-Kazzab of the al-Yamamah.

It is said: He tells it the account of the people of Babylon.

(Qur'an 74:26) ﴿I will cast him﴾

meaning I'll throw him, ﴿into Hell-fire﴾ it wasn't conjugated "saqara" because it's one of hell's names.

[3280] Al-Husayn ibn Muḥammad ibn Al-Husayn, reported that: Ahmad ibn Ja'far ibn Ḥamdān, reported that: Abū 'Amir Hamid ibn Sa'dan reported that: Ahmad ibn Ṣāliḥ reported that: Ibn wahb,, reported that: ʿAmr reported that Abū al-Samḥ reported that Ibn ḥujayrah, reported that Abū Hurayrah (may Allah be pleased with him), reported that the Messenger of Allah who said: **((Mūsá asked Allah the exultant, he said: O Allah, who among your believers are the poorest? He replied: He who ends up in saqara/hell-fire))** (1)

(1) **[3280] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated except for Abū As-Samḥ who is honest.

**The authentication of Ḥadīth:**
- The tradition revolves around Ibn Wahb who reports it on the authority of ʿAmr Al-Ḥārith on the authority of Darrāj on the authority of Ibn Ḥujayra on the authority of Abū Hurayra.
- Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence), 04/100 (6217), on the authority of Ḥarmala bin Yaḥyā. The author narrated it through Aḥmad bin Ṣāleḥ.
- Both;
- Ḥarmala and Aḥmad narrated it on the authority of Ibn Wahb.
- Ad-Daylamī narrated it Musnad Al-Firdaws (Traditions Narrated by Firdaws), 02/3420. Ibn Ḥajar attributed it in Tasdīd Al-Qaws (Adjusting the Arch) to Alḥassan

(Qur'an 74:27) ﴿And what will make you know exactly what Hell-fire is?﴾

(Qur'an 74:28) ﴿It spares not (any sinner), nor does it leave (anything unburnt)!﴾

It leaves nothing unconsumed

Mujāhid said: It doesn't cause death or give life means: It neither spares nor leaves behind, anything of flesh or nerve, but destroys it all

As-Suddī said: It neither spares flesh, nor releases bones

Ad-Ḍaḥḥāk explained: Naught doth it permits to endure, and naught doth it leaves alone after which he is restored to his former state! For everything can be struck by boredom except hellfire

(Qur'an 74:29) ﴿Burning the skins!﴾

meaning it changes the skins of man, it's common to say among the Arabs: The sun sparkled and teared through his skin.

A poet once said: :

My daughter says, "Oh, bring me the feathers,

To adorn my hair with graceful airs."

Ru'bah said:

He waved with his body and spear,

Your triumphant waving precedes with cheer.

Mujāhid said: The skin is a burned that it, leaves it blacker than at night.

Both ibn 'Abbas (may Allah be pleased with them) and Zayd ibn ʻAslam

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bin Sufyān. As-Siyūṭī attributed it in Jāmiʻ Al-Aḥādīth (the compilation of the collected traditions), 04/464 to Ar-Ruwayyānī, and so did Abū Bakr Al-Muqriʾ in His Fawāʾid (Benifits), Ibn Lāl and Al-Bayhaqī in Shuʿb Al-ʾīmān (The Branches of Faith),. I did not found it narrated on the authority of Abū Hurayra. Ibn Kathīr narrated it Al-Bidāya wa An-Nihāya (The Beggining and the End), 01/291, citing the narration of Ibn Ḥibbān,, and it has Shāhid (another tradition with the same meaning or text through another ʾIsnād) narrated on the authority of Ibn ʿAbbās.

- Aṭ-Ṭabarī narrated it in Tārīkh al-Rusul wa-al-mulūk (on the Chronicles of Prophets and Kings), 01/371.

said in the interpretation of this verse: Acts as an incinerator for the skin.

In the same context, Al-Hasan and ibn Kaysan both said: means, hell looms for them so that they can see it visibly, the counterpart of which is similar to the following verse: ﴿whereas the blazing fire will be laid open before those who had been lost in grievous error﴾ (Qur'an 26:91).

[3281] Ibn finjawyh reported that: Ibn lu'lu',, reported that: al-Haytham ibn Khalaf reported that: Ahmad ibn Ibrāhīm reported that: Ḥajjāj reported that Ibn Jurayj reported that: The messenger of Allah (PBUH) said describing the angels of hell as follows: **((As if their eyes are lightening, as if their mouths are strong as forts,, they are of long hair,, everyone of them possess power as strong as two classes, one of them drives the ummah, on his neck lies a mountain, he, throweth them into Hell-fire, then throws the mountain on them)).** (1)

"Lawwahatun" it used the diacritic damma for being an adjective for hell-fire which is mentioned in the following verse: ﴿And what will make you know exactly what Hell-fire is?﴾

ʿAṭyyah al-ʿAwfī read: "Lawwahatan" while applying the diacritic fatha on the letter taa.

Al bashar (humans) is a plural to the word: Bashra, and the plural of Bashar is: Abshar (human beings)

(Qur'an 74:30) ﴿Over it are nineteen (angels as guardians and keepers of Hell)﴾

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(1) **[3281] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated, though Aḥmad bin Ibrāhīm Ad-Dawraqī originated from Baghdād; he probably narrated on the authority of Al-Maṣīṣī after the confusion. Mufāwiz is positioned between Ibn Jurayj and the Prophet (PBUH).

**The authentication of Ḥadīth:**

- The author and Ibn Mardawayh narrated it Ibn ʿAbbās, as cited in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/457.
- Az-Zaylaʿī judged the tradition as Gharīb in takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), 04/121. Ibn Ḥajar in takhrīj aḥādīth al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), 04/180, said:
- I did not find him.

of guardians and keepers and they may be nineteen classes, nineteen rows, they may be nineteen captains, and they may be nineteen kings with their loyal subjects, and on this most of the interpreters, agreed, and this is not condemned, if one angel seizes the souls of all creation, it is better to be nineteen angels responsible for the chastisement of some of Allah's disobedient creations

'Amr ibn Dinar said: One of them pushes in hell in one push people more in numbers than Banū Rabī'ah and Banū Muḍar.

Ibn 'Abbas (may Allah be pleased with them), Qatada and aḍ-Ḍaḥḥāk said in the interpretation of this verse‹: When this verse was revealed, Abū Jahl told his fellow tribesmen of Quraish: Woe to you I hear Ibn Abū Kabsha tell you that the guardians of hell fire are nineteen, while you are the Dahm, that is: The most ferocious and brave warriors,, is it not possible for every ten of you to beat a guardian of hell, and Abū al'ashaddyni () ibn kildati ibn khalaf ibn Asad aljamḥy said, "I am enough to beat seventeen of their lot, ten on my back, and seven on my stomach, and you can handle the rest, so Allah revealed:

(Qur'an 74: 31)﴿And We have set none but angels﴾ not men, so who will prevail over the angels ﴿as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers...﴾

for disbelieving and because some of them said: I'm enough to take them on " in order that the people of the Scripture (Jews and Christians) may arrive at a certainty" that this Quran is the truth as it agrees with their Books i.e. their number (19) is written in the Taurat (Torah) and the Injeel (Gospel) "and the believers may increase in Faith (as this Quran is the truth) and that no doubts may be left for the people of the Scripture and the believers and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say" hearts is a disease means of hypocrisy and skepticism which is the saying of most of the Qur'anic interpreters.

Al-Husayn ibn al-Fadl said: This is a Makkan surah, and Makkah didn't have hypocrisy at all, the disease in this verse means disagreement not hypocrisy ﴿What Allah intends by this (curious) example?﴾ which was

said by the polytheists/idolaters/pagans of Makkah ﴿Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts﴾ crowds ﴿of your Lord but He﴾

Then, Muqātil proceeded: This is the answer of Abū Jahl when he said: As for Muḥammad, there are only nineteen aides.

[3282] Al-Husayn ibn Muḥammad ibn Al-Husayn, reported that: ʿUmar ibn Aḥmad ibn al-Qāsim reported that: Muḥammad ibn Ahmad ibn Ibn alṣabbāḥ reported that: Muḥammad ibn ʿUbayd al-Warrāq Abū maḥdhūrah reported that: Ḥusayn ibn al-Ḥasan al-Ashqar reported that: Hushaym reported that Dāwūd ibn Abū Hind reported thatʿIkrima reported that Ibn 'Abbas (may Allah be pleased with them) said: The Messenger of Allah used to divide the spoils of Hunayn and Jibrīl (peace be upon him) by his side, and an angel came to him and said: Thou Lord commands thee to do so and so The Messenger of Allah feared that he was a devil and said: **((O jibrīl dost thou knoweth him)),** and he said: He is an angel,and I knoweth not all the angels of your Lord. (1)

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(1) **[3282] The assessment of the reliability of the chain of transmitters:**

- Extremely weak. It includes Ḥusayn Al-Ashqar who is extreme Shiite and showing confusions. Hushaym shows ʾIrsāl and Tadlīs. ʿUmar bin Aḥmad bin Al-Qāsim narrates forged traditions on the authority of authenticated narrators. I did not Muḥammad bin Aṣ-Ṣabbāḥ.

**The authentication of Ḥadīth:**

- The author narrated it through Muḥammad bin Aḥmad Aṣ-Ṣabbāḥ. Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 03/243 through Aḥmad bin Muḥammad Al-Ḥawwārī. Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 07/225 through Muḥammad bin ʾAbbān.
- The three narrators; Abū Maḥghūra Muḥammad bin ʿUbayd Al-Warrāq on the authority of Alḥassan Al-Ashqar on the authority of Hushaym on the authority of Dāwūd.
- After verfifying the tradition, Ibn ʿUdayy said:
- This tradition is Munkar (Rejected) considering this ʾIsnād. I know that it is only narrated by Ḥusayn Al-Ashqar on the authority of Muḥammad bin ʿUbayd Al-Warrāq. The problem is Ḥusayn Al-Ashqar, becuase Muḥammad bin ʿUbayd is accepted.
- Sibṭ Al-ʿAjamī cited it in Al-Kashf Al-Ḥathīth (The Urgent Revealing), p.98, and Ibn Al-Jawzī cited it in Al-Iʿlal Al-Mutanāhiya (The Finite Defects), 01/180.
- Al-Bazzār narrated it as cited by Majmaʿ Az-Zawāʾid (The Collection of the Additions),, Al-Haythamī, 06/192. Al-Haythamī also considered Al-Ashqar as a defect to the ʾIsnād.

[3283] Ibn finjawyh reported that: ʿUbayd Allah ibn Muḥammad ibn shanabah, reported that: ʿUmyr ibn mardās,, reported that: Salamah ibn shubayyb reported that: ʿAbd al-Quddūs reported that: al-Awzāʿī reported that: Mūsá peace be upon him replied: O Allah who is with you in heaven? He replied: My angels, he said: How many have you counted, Lord? He replied: Twelve tribes, he said: How many each tribe has, he said: As large as the number of dirt particles of the earth. (1)

﴿And this (Hell) is nothing﴾

meaning: Hell-fire ﴿else than a reminder to mankind.﴾ a warning to mortals.

(Qur'an 74:32) ﴿Nay, and by the moon﴾

(Qur'an 74:33) ﴿And by the night when it withdraws﴾

means: it receded Qur'anic reciters differed therein:

Ibn Muhaysin, Nafi', Hamza, Khalaf, Ya'qub, and Ḥafṣ read: "Ith" (without the letter Alef), while others: Chose the opposite, which was chosen by Abū 'Ubayd, who said in turn: Because it is more in accordance with the letter that follows it, do you not see it was revealed: "And by the dawn when it brightens," How can it be in one of them (itha) and in the other (ith), and Abū Hatim said: Because there is no section in the Qur'an that answers it (ith), but sections that answer it (itha).

Qutrub said: Whoever reads "And by the night when it withdraws," wants: It's derived from the common tongue of the Arabs who are known to say it

(1) **[3283] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes ʿUmayr bin Mardās who narrates Gharīb traditions. Ibn Shanabah is neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- Abū Ash-Shaykh narrated it in Al-ʿAḍhama (The Greatness), 02/741 (323) through Salama.
- Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/81 and attributed it to the author. As-Siyūṭī cited it in Al-Ḥabāʾik fī Akhbār Al-Malāʾik, p. 11, and attributed it to Ibn Abī Ad-Dunyā. Al-ʾĀlūsī narrated it in Rūḥ Al-Maʿānī (The Spirit of Meanings), 16/221, on the authority of Al-ʾAwzāʿī.
- It is listed among Isra'iliyyat (Israelisms).

befell: Dabara means he arrived He came after me, as if it arrived after the day.

Abū Al Duha said: Ibn 'Abbas (may Allah be pleased with him) used to reproach those who read Dabar and say: Dabara means the camel's back

Al Farra'a said: They are two tongues of Dabr and Adbar. A poet once said:

A doe shattered his heart with knights so bold,

Leaving his ears deafened, like tales of old.

Abū 'Amr read: Dabara Which is the tongue of the tribe of Quraish

(Qur'an 74:34) ﴿And by the dawn when it brightens﴾

With the letter alef meaning: It brightens up, and shined,, Ibn al-Sumayfa' and 'Issa ibn al-Fadl read: Safara without the letter Alef which are two tongues.

It is said: Safara and Asfara if one's face brightens up If it lits, up, and it may be derived from their saying: A woman became Asfarat if she throws her veil off her face, and it may mean the negation of darkness, as yasfuru his house i.e.: Means he cleans it and tidies it up, the broom is called: Al Musfirah in Arabic.

(Qur'an 74:35) ﴿Verily, it (Hell, or their denial of the Prophet Muhammad SAW, or the Day of Resurrection) is but one of the greatest calamities.﴾

That the word Safara for one of the great things, and al Kubar singular from is kubrah

(Qur'an 74:36) ﴿A warning to mankind,﴾

means: That fire is a harbinger.

On the other part, Al-Hasan said: By Allah, for He has not warned of anything instilling fear and anxiety than Hell-fire. It's using a diacritic fatha on the last letter such as Innaha laihda alkubari because it's a definite noun while warning is an indefinite noun.

al-Khalīl said: A warning: Is a Masdar (source) that's why it was used in a feminine form in Arabic

It is said: It is from the attribute of Allah the Almighty, which is a metaphor to: We have not made the people of hell-fire but angels as a harbinger of mankind, that is: A warning that they must abide by

Abū Rāzin said: Allah, may He be exalted, says that you have been warned so you have to perform good deeds and owe to god

It is said: It is the adjective of Muḥammad and the meaning of the speech: O Muddathir, (wrapped up in garments meaning the prophet) arise as a warning to mankind, and deliver ye Allah's reminder which is the meaning of Ibn Zayd's saying. Ibrahim ibn Abi Abla recited (Nadhirun) while applying the diacritic damma.

(Qur'an 74:37)﴿To any of you that chooses to go forward﴾ (by working righteous deeds)﴿or to remain behind﴾ (by commiting sins),

which is similar to the following verse: ﴿To Us are known those of you who hasten forward﴾

(Qur'an 17:24) meaning: To perform good deeds, ﴿And those who lag behind.﴾

On the other part, Al-Hasan said: That's their chastisement such as it was revealed in the following verse: ﴿Let him who will believe, and let him who will, reject (it)﴾ (Qur'an 18:29).

means: It is a harbinger for all of them.

(Qur'an 74:38) ﴿Every person is a pledge for what he has earned﴾

Every soul is held to ransom by what it earns, [it is] ransomed and requited for its deeds

(Qur'an 74:39) ﴿Except those on the Right, (i.e. the pious true believers of Islamic Monotheism)﴾

except those of the right [hand], namely, the believers who committed minor sins and who will be saved from when Allah accepts their repentance likehe promised them.,

Qatada reported that: All people except the people of the right They differed in their meanings:

[3284] Ibn finjawyh reported that: Ibn Al Bawwab, reported that: Radwan ibn Ahmed reported that: Ahmed ibn 'Abd al-Jabbar reported that: Abū Muʿāwiyah reported that al-A'mash, reported that Abū al-Yaqzan, reported

that Zathanan, reported that 'Ali ibn Abi Talib (peace be upon him) when he said: “Except those on the Righ”, he said: They are the children of Muslims.(1)

(1) **[3284] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes ʾIsnād Abū Al-Yaqḍhān and Aḥmad bin ʿAbduljabbār, both are weak narrators.

**The authentication of Ḥadīth:**
- This tradition revolves around Al-ʾAʿmash who reports it on the authority of Abū Al-Yaqḍhān on the authority of Zādhān on the authority of ʿAliyy.
- Three narrators report it on the authority of Al-ʾAʿmash:
- The author narrated it through Aḥmad bin ʿAbduljabbār. Ibn Abī Shaybah narrated it in his Muṣannaf, 13/284. Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 06/286. ʿQaylī narrated it in al-Ḍuʿafā’ (Weak Narrators), 03/212. Ibn Ḥibbān narrated it in Al-Majrūḥīn (the Criticized Narrators), 02/95 through ʿAmr bin ʿAliyy on the authority of Yaḥyā bin Saʿīd.
- The three narrators;
- Yaḥyā bin Saʿīd, Ibn Abī Shaybah and Aḥmad bin ʿAbduljabbār narrated it on the authority of Abū Muʿāwiyah Aḍ-Ḍarīr.
- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/329. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/165 through Wakiʿ, Muʾammil and Mahrān.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/551, the Book of Exegesis:
- Sūrah of Al-Muddaththir, through ʿAliyy bin Qādim.
- The five narrators;
- ʿAliyy bin Qādim, Wakiʿ, ʿAbdurrazzāq, Mahrān and Muʾammil narrated it on the authority of Sufyān Ath-Thawrī.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/165, through Ibn Fuḍayl.
- The three narrators;
- Abū Muʿāwiyah, Ath-Thawrī and Ibn Fuḍayl narrated it on the authority of Al-ʾAʿmash.
- Referenced by:
- Al-Firyābī, Saʿīd bin Manṣūr,, ʿAbd bin Ḥumayd, Ibn Al-Mundhir and Ibn Abī Ḥātim as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/459.
- The tradition is judged as authenticated by Al-Ḥākem and Adh-Dhahabī. Al-Ḥākem's ʾIsnād includes:
- Al-ʾAʿmash’s narration on the authority of ʿImrān Al-Qaṭṭān on the authority of Zadhān.
- ʿImrān:
- Honest narrator shows confusions and is accused of arguing for Kharijites.
- I say:

It is denoted by:

[3285] Ibn finjawyh reported that: Ibn Habash Al Maqari reported that: al-Baghawī reported that: ʿAliyy ibn Ja'ad reported that: Abū 'Aqeel reported that Bahiya, reported that 'Aisha (may Allah be pleased with her) said: I asked the Messenger of Allah about the sons of the believers, where are they? He replied: **((In Paradise)),** and I asked him about the sons of the polytheists, he said: **((If you want, I can make you hear their screams in Hell)).** (1)

- Any way,
- The tradition is weak as it revolves around Abū Al-Yaqḍhān who is weak narrator,
- Or around ʿImrān Al-Qaṭṭān as cited by Al-Ḥākem,, but he is an honest narrator who shows confusions.

(1) **[3285] The assessment of the reliability of the chain of transmitters:**

- Extremely weak
- It includes ʿAqīl, a weak narrator. Bahiyyat the she-servant of Abū Bakr is unknown.

**The authentication of Ḥadīth:**

- Al-Baghawī narrated it in Al-Jaʿdīyāt, 02/1065, on the authority of ʿAliyy bin Al-Jaʿd, and so did the author.
- Imām Aḥmad narrated it in the Musnad, 06/215 (25801), on the authority of Wakīʿ. Aṭ-Ṭayālisī narrated it in the Musnad, p. 230 (1576) through Yūnus. Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 08/41 through Saʿīd bin Yaḥīā.
- Ibn ʿAbdulbarr narrated it in At-Tamhīd (The prelude), 18/122 through Ḥajjāj bin Ibrāhīm, with a weak ʾIsnād.
- Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect),, 02/259, and so did Ibn Al-Jawzī through the same path in Al-Iʿlal Al-Mutanāhiya (The Finite Defects), 02/442, and said:
- This is non-Authenticated tradition.
- Both through Abū Ar-Rabīʿ and
- Al-Ḥārith bin Abī ʾUsāma as in Bughyat Al-Bāhith (The Knowldge Seeker's Objective) of Al-Haythamī, 02/757 (753) through:
- ʿIṣma bin Sulaymān.
- The seven narrators:
- Saʿīd bin Yaḥīā, Ḥajjāj, Abū Ar-Rabīʿ, ʿAliyy bin Al-Jaʿd,, Wakīʿ and ʿIṣma bin Sulaymān narrate it on the authority of ʿAqīl on the authority of Bahiyyat on the authority of ʿĀʾisha.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 07/220 said:
- It includes Abū ʿAqīl Yaḥyā bin Al-Mutawakkil whom is judged as weak by the majority of scholars:
- Aḥmad, Yaḥyā bin Maʿīn and others. It was reported that Yaḥyā bin Maʿīn authenticated him.

Abū Ẓabyān, reported that Ibn 'Abbas (may Allah be pleased with him) said: It means the angels.

Abū Hamza al-Thumali narrated that Abū Ja'far al-Baqir said: We and our Shiites are the people of the right.

Then, Muqātil proceeded: They are the people of Paradise who were at the right hand of ʾĀdam (peace be upon him) on the day of the covenant, when Allah the Almighty told them: They are in heaven and I don't care.

In the same context, Al-Hasan said: They are the true believers among Muslims.

He was also accounted for saying the following: They were the ones who were strict on themselves avoiding the unlawful.

Ibn Kaysan said: They are good believers are not in debt because they have payed what they were entitled to pay.

Yaman said: They are the ones who payed their dues.

Al Hakim added: They are the ones chosen by Allah, the Almighty, to serve Him, and He did not enter them into mortgages, because for they are the servants of Allah and His chosen, and their gain did not harm them.

Al-Qasim said: Every soul is bound to pay for its deeds, be it good or evil without gain and service, for all what depends on gain is a deed that must be paid while every thing taken by favor deemed unpayable.

[3286] Abū 'Abd al-Rahman al-Salami reported that: Abū Bakr al-Razi reported that: Abū 'Amr al-Bukhari reported that: “Every person is a pledge

- Ibn Ḥajar said in Fatḥ al-Bārī (The Creator's Blessings), 03/246:
- It is extremely weak. It includes Abū ʿAqīl the ally of Bahyya, and he is neglected.
- I say:
- Ibn Ḥajar said so, though he judged Abū ʿAqīl as weak in Taqrīb At-Tahdhīb (Simplifying the Abridgment) (7633). Any way the tradition is defected due to Abū ʿAqīl who ally Bahiyya is unkown.
- Ibn Al-Qayyim said in his marginal gloss upon Sunan Abī Dāwūd (Compilation of the Hadiths of Abu Dawud), 12/316, after citing the tradition:
- A weak tradition with a weak narrator; Abū ʿAqīl.

for what he has earned," he said: Who dost escapeth from the grasp of fata, and who can prefer danger over safety.(1)

(Qur'an 74:40/74:41)"In Gardens (Paradise) they will ask one another," ﴿About Al-Mujrimun (polytheists, criminals, disbelievers, etc.), (And they will say to them)﴾

﴿What has caused...﴾ what resulted in you being thrown into ﴿you to enter Hell?﴾

(Qur'an 74:43/74:44/74:45) ﴿They will say: "We were not of those who used to offer their Salat (prayers), "Nor we used to feed Al-Miskin (the poor);"And we used to talk falsehood (all that which Allah hated) with vain talkers.﴾

in idle chats and ill words...

(Qur'an 74:46) ﴿And we used to belie the Day of Recompense﴾

(Qur'an 74:47) ﴿Until there came to us (the death) that is certain﴾

meaning: the inevitable, which is: Death.

(Qur'an 74:48) ﴿So, no intercession of intercessors will be of any use to them﴾

'Abdullah ibn Mas'ud (may Allah be pleased with him) further commented: The angels, the prophets, the martyrs, the righteous, and all the believers intercede, and there are only four left in hell fire, and then he recited:

﴿They will say: "We were not of those who used to offer their Salat (prayers), "Nor we used to feed Al-Miskin (the poor);"And we used to talk falsehood (all that which Allah hated) with vain talkers.﴾ ﴿And we used to belie the Day of Recompense﴾.

In the same context, Al-Hasan said: We used to say that the martyr intercedes for seventy of his household.

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(1) **[3286] The assessment of the reliability of the chain of transmitters:**
- Weak.
- The teacher of the author is cticized and the teacher of his teacher is not trusted.

**The authentication of Ḥadīth:**
- Abū ʿAbdurraḥmān As-Sulamī Referenced it in Ḥaqāʾiq At-Tafsīr (The Facts of Exegesis), and so did the author through the same path.

[3287] Ibn finjawyh reported that: Ahmad ibn Ja'far ibn Ḥamdān, reported that: Yūsuf ibn ʿAbd Allāh ibn māhān, reported that: Mūsā ibn ʾIsmāʿīl reported that: Hammad reported that: Thabit reported that al-Hasan (may Allah have mercy on him), reported that the Messenger of Allah said: **(( Man from the people of paradise ought to say on the Day of Resurrection: O Rabb (Allah) knowest thee that a man (namely) has given me a cup of water in the world, so permit thee that I intercede for him: The almighty replies: Go forth and take him out of Hell- fire, and he will go and feel the fire until he gets him out of it.))** (1)

[3288] Ḥammād reported that Khālid alḥadhdhā, reported that 'Abdullah ibn shaqīq, reported that a man from Banī Tamīm who said: I heard the Messenger of Allah say: **((More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation.))** (2)

[3289] Al-Husayn ibn Muḥammad al-Thaqafī reported that: ʿUmar ibn Nūḥ albajalī reported that: Ahmad ibn Muhammad ibn Shahin reported that: ʿAbd Allāh ibnʿUmar reported that: Abū Muʿāwiyah reported that: Dawood ibn Abi Hind reported that 'Abdullah ibn Qays al-Asadi, reported

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(1) **[3287] The assessment of the reliability of the chain of transmitters:**
- Mursal tradition. The narrators are authenticated except for:
- It includes Yūsuf Mahān whom I cannot find.

**The authentication of Ḥadīth:**
- I did not find him.

(2) **[3288] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated except for:
- It includes Yūsuf Mahān whom I cannot find. The narrator who reports on the authority of the Prophet (PBUH), is unknown.

**The authentication of Ḥadīth:**
- ʿAbdurrazzāq Referenced it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/330 with a sound ʾIsnād that includes:
- The tradition is refrenced by ʿAbd bin Ḥumayd and Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/459.
- The man who shall intercede was named as ʾUways Al-Qaranī in a tradition narrated by Al-Lālakāʾī in Karāmāt Al-Awliyā (Dignities Bestowed Unto the Favourites of Allah), p. 106 through ʿAbdullāh bin Ṣāleḥ on the authority of Al-Layth Ibn Abī Saʿīd Al-Maqbarī on the authority of Abū Hurayra that:
- The Prophet (PBUH) said:

that al-Harith ibn Aqish (may Allah be pleased with him) who said: I heard the Messenger of Allah say: **((Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise))** (1)

(1) **[3289] The assessment of the reliability of the chain of transmitters:**

- Weak ʾIsnād. It includes ʿAbdullāh bin Qays An-Nakhaʿī, unknown narrator. I did not find Ibn Shahīn.

**The authentication of Ḥadīth:**

- This tradition revolves around Dāwūd Ibn Abī Hind's narration on the authority of ʿAbdullāh bin Qays Al-Asadī on the authority of Al-Ḥārith bin ʾUqaysh.
- Ibn Abī Shaybah narrated it in his Muṣannaf, 08/97 and 07/423 (3450). ʾIbn Mājah narrated it through the same path in the Book of Asceticism:
- Chapter: Describing the Hellfire (4323). Ibn Abī ʿĀṣim narrated it in Al-ʾĀḥād wa Al-Mathānī, 02/294 (1056). Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 03/266 (3363) through ʿAbdurraḥīm bin Sulaymān.
- Ibn Khuzayma narrated it in Tawḥīd (Monothiesm), 02/742 (471),. Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon),, 03/266 (3366). Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 01/142. The author narrated it through Abū Muʿāwiyah Aḍ-Ḍarīr.
- Ibn Khuzayma narrated it in Tawḥīd, 02/743 (473),. Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon),, 03/265 (3361), through Shuʿba.
- Imām Aḥmad narrated it in the Musnad, 05/312 (22665). Al-Bukhāriyy included it as Muʿllaq in al-Tārīkh al-kabīr ( the Major Compendium of History), 02/261 and said:
- The ʾIsnād in not renowned. Ibn ʿAbdulbarr narrated it in Al-ʾIstiʿāb (The Inclusion), 01/347. Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 03/264 (3359) through Ḥammād bin Salama.
- ʿAbd bin Ḥumayd narrated it in Al-Muntakhab, (The Chosen), p. 164 (443),. Abū Yaʿlā narrated it in his Musnad, 03/153 (1581). Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 03/265 through Yazīd bin Zurayʿ.
- Imām Aḥmad narrated it in the Musnad, 05/312 (226665) through Muḥammad bin Abī ʿUdayy. Nonetheless, it includes:
- Al-Ḥārith's narration on the authority of Abū Barza on the authority of the Prophet (PBUH).
- ʿAbdullāh bin Aḥmad narrated it in his additions to the Musnad, 05/312 through Bishr bin Al-Mufaḍḍal.
- Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 03/265 (3361) through ʿAbdulwārith bin Saʿīd, Jaʿfar bin Sulaymān and ʿAliyy bin Mushir.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/635.
- All;
- ʿAbdurraḥīm, Abū Muʿāwiyah, Shuʿba, Ḥammād, Yazīd, bin Abī ʿUdayy, ʿAbdulʾaʿlā, Bishr, ʿAbdulwārith, Jaʿfar and Ibn Mushir, narrated it on the authority of Dāwūd Ibn Abī Hind.

(Qur'an 74:49)﴿Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?﴾

It is said: they became disbelievers.

(Qur'an 74:50) ﴿As if they were frightened (wild) donkeys﴾

Humurun plural form of the word himar means donkey

The people of Medina, the Levant, and Ayyub read using Fatha on the letter Fa'a, i.e.: terrified repulsed in similarity, Al Mufaddal,reported that ʻAsim, and Abū Ubayd chose it, and the others read it while applying the diacritic kasra underneath: Nafirah, it is said: Nafirat and istanfirat.

al-Farrāʾ chanted:

**Hold your donkey, for it's alarmed and tense,**

**In pursuit of the sunshine, we aim to traverse.**

[3290] Ibn finjawyh reported that: ʻUbayd Allah ibn Muḥammad ibn shanabah, reported that: Abū Hamid almustamly reported that: Muḥammad ibnHatim al-Zami reported that: Muhammad ibn Salam al-gamhi reported that: I asked Abū Swar al-Ghenawi, who was an eloquent Arab, a reader of the Qur'an, and I said: What does Humrun mean: He replied: Fleeing from a hunter, or a lion, or a beast of prey, I said: Indeed,it fled a lion He replied: Did it manage to flee? (I said: Certainly, He replied: They are indeed flying wild donkeys. (1)

- Despite the the state of ignorant that covers parts of the ʾIsnād, Al-Ḥākem said:
- It is authenticated according the Muslim's requirements.
- Adh-Dhahabī confirmed that.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 03/08 said:
- The narrators are authenticated.
- In summary, it seems to me that the tradition is weak as Al-Būṣīrī state in Miṣbāḥ al-zujājah (the glass' lamp in the Marginal Glosses of Ibn Maja), 04/531:
- The ʾIsnād is not clear of defects, and so did Al-Albānī in Silsilat al-aḥādīth Aḍ-Ḍaʿīfa (the Chain of Weak Hadiths), 05/140 and said:
- It is weak.

(1) **[3290] The assessment of the reliability of the chain of transmitters:**

- It includes narrators whom are neither criticized nor authenticated. We may accept Al-Jumaḥī's poems not traditions.

(Qur'an 74:51) ﴿Fleeing from a hunter, or a lion, or a beast of prey.﴾

Mujāhid, Qatada, aḍ-Ḍaḥḥāk, and Ibn Kaysan all said: They are the archers, which is the narration of Ibn ʻAtaa, reported from Ibn 'Abbas (may Allah be pleased with them), and Ibn Zabian, from Abū Musa al-Ash'ari (may Allah be pleased with him).

Said ibn Jubayr said: It means hunters, which is a narration of 'Atiyyah reported from Ibn 'Abbas (may Allah be pleased with them).

[3291] Al-Husayn ibn Muḥammad ibn fanjuwayh reported that: ʻUmar ibn Aḥmad ibn al-Qāsim Alnhāwndy reported that: Muḥammad ibn Ayyub reported that: Abū Bakr ibn Abi Shaybah reported that: Wakīʻ reported that Shuʻbat, reported that Abī jamrah reported from Ibn 'Abbas (may Allah be pleased with him) who said: ﴿Fleeing from a hunter, or a lion, or a beast of prey.﴾ means: Men of military might. (1)

[3292] Aqeel ibn Muḥammad reported that: al-Muʻāfá ibn Zakarīyā reported that : Muḥammad ibn Jaryr reported that: Ibn al-Muthanná, reported that: ʻAbd al-Ṣamad ibn ʻAbd al-Wārith reported that: I heard my father speak he said: Dawud reported that: Abbas reported that ibn Abdul Rahman serant of Banu Hashim reported that: Ibn 'Abbas (may Allah be pleased with

**The authentication of Ḥadīth:**

- Ibn Khālawayh cited it in Al-Ḥujja (Argument), p.356. Ibn Abī Maryam cited it in Al-Muaḍḍiḥ fī Al-Qirāʾāt Ath-Thamāniya (The Explanation of the Eight Recitations), 03/1314. Ar-Rāzī cited it in Mafātīḥ Al-Ghayb (Keys to the Unseen), 30/212. Abū Ḥayyān cited it in Al-Baḥr Al-Muḥīṭ (The Massive Ocean), 08/372. As-Samīn Al-Ḥalabī cited it in Ad-Durr Al-Maṣūn (The Protected Pearls), 10/557. Ibn ʿĀdel Ad-Dimashqī in Al-Lubāb (The Best Part), 19/537.
- The author refrenced it through Muḥammad bin Sallām Al-Jumaḥī

(1) **[3291] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated except for ʿUmar bin Aḥmad Al-Qāsim who narrates forged traditions.

**The authentication of Ḥadīth:**

- Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/169. As-Siyūṭī attributed it in Ad-Durr Al-Manthūr (The Dispersed Pearls),, 06/460, to, Saʿīd bin Manṣūr, ʿAbd bin Ḥumayd,, Ibn Al-Mundhir and Ibn Abī Ḥātim. The author referenced it through Ibn ʿAbbās.

him) was asked about this verse and he said: it's the gathering of strong men, did you not listen to what a woman said in the pre-Islamic era:

Oh, my daughter, be virtuous and pure,

Her uncles are honorable, and her family secure.

[3293] Ibn finjawyh reported that: Ibn Ḥamdān, reported that: Muḥammad ibn imran reported that: Abū 'Ubayd Allah al-Makhzūmī reported that: Sufyān ibn ʻUyaynah reported that ʻAmr reported that ʻAṭāʾ reported that Ibn 'Abbas (may be pleased with them) commented on the following verse: ﴿Fleeing from a hunter, or a lion, or a beast of prey.﴾ means: it's a gathering of men of military might. (1)

[3294] Ibn finjawyh reported that: Ibn Habash Al Maqari reported that: Abū Ya'li al-Mawsili reported that: Yahya ibn Ma'in reported that: 'Abd al-Rahman ibn Mahdi reported that Isma'il ibn Muslim al-'Abdi, reported that Abū al-Mutawakkil who said in the interpretation of the following verse: ﴿Fleeing from a hunter, or a lion, or a beast of prey.﴾ means: It is the murmur of the folk.(2)

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(1) **[3293] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin ʿImrān whom I did not find.

**The authentication of Ḥadīth:**
- ʿAbdurrazzāq referenced it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 02/332. Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/170. Ibn Al-Mundhir refrenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/461. Sufyān bin ʿUyayna referenced it in his Tafsīr as in Fatḥ al-Bārī (The Creator's Blessings), 08/677. Al-Bukhāriyy cited it as Muʿallaq tradition in the Book of Exegesis, Chapter: Al-Muddathir. The tradition is narrated as Mawṣūl in the Exegesis of Ibn ʿUyayna and Taghlīq al-taʿlīq Collecting Mu'llaq Traditions), 351-352/04 through ʿAmr bin Dīnār on the authority of ʿAṭāʾ on the authority of Ibn ʿAbbās
- Ibn Qutayba cited it in Tafsīr Gharīb Al-Qurʾn (Explaining the Ambiguous Words of Quran), p. 498

(2) **[3294] The assessment of the reliability of the chain of transmitters:**
- authenticated.

**The authentication of Ḥadīth:**
- Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/274. Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/367.

Abū Hurayrah (may Allah be pleased with him) said: It means lions.

[3295] Ibn finjawyh reported that: Ibn Ḥamdān,, reported that: Ibn māhān,, reported that: Mūsā ibn ʾIsmāʿīl reported that: Hammad ibn Salamah reported that 'Ali ibn Zayd, reported that Sulayman ibn Quta, reported that Ibn 'Abbas (may Allah be pleased with them): ﴿Fleeing from a hunter, or a lion, or a beast of prey.﴾ means: It's derived from the common tongue of the Arabs who are known to say: Lions, while those of the Abyssinians call it: Qaswara,, and the Persians refer to it as: Sheer an Anbat call it: Aria

It is said: It's derived from Al Qasr which means subjugation. It got its name because it conquers all lions. (1)

[3296] Ibn finjawyh reported that: Muḥammad ibn 'Ali al-Sufi reported that: Muḥammad ibn Ṣāliḥ ibn Dharih reported that: Jubārh ibn almughallis reported that: 'Abd al-'Ala ibn Abi al-Masawar reported that ʿIkrima reported that Ibn 'Abbas (may Allah be pleased with them) said: "Fleeing from a hunter, or a lion, or a beast of prey." means: Fishermen's ropes.(2)

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(1) **[3295] The assessment of the reliability of the chain of transmitters:**
- Weak.
- It includes:
- ʿAliyy bin Zayd, a weak narrator. I did not find Ibn Mahān.

**The authentication of Ḥadīth:**
- Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/170. Ibn Abī Ḥātem referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/461. As-Samʿānī cited it in in Tafsīr al-Qurʾān (The Exegesis of the Quran), 06/99. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/88. Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/367.

(2) **[3296] The assessment of the reliability of the chain of transmitters:**
- Extremely weak
- ʾIsnād. It includes Jubāra bin Al-Mughallis who is a weak narrator.
- ʿAbdulʾaʿlā Ibn Abī Al-Misāwir:
- Neglected.

**The authentication of Ḥadīth:**
- Referenced by Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/461. Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/274. Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements), 08/413. Al-Qurṭubī

ʿIkrima said: From the darkness of the night.

It is said: It is the blackness seen at the beginning of the night, and the blackness of the end of the night isn't called qaswara.

Zayd ibn Aslam said: It means strong men. Every huge and extreme among the Arabs is refered to as Qaswara.

Lubayd said:

**When we raise our voices in a resounding call,**

**The brave leaders come to us, standing tall.**

(Qur'an 74:52) ﴿Nay, everyone of them desires that he should be given pages spread out (coming from Allah with a writing that Islam is the right religion, and Muhammad SAW has come with the truth from Allah the Lord of the heavens and earth, etc.).﴾

that is because they said, O Muhammad, if ye wants us to follow you, so bring us a special book to so-and-so, and so and so from the Lord of the worlds, in which we are commanded to follow you It is similar to the following verse: ﴿we will not believe in your ascension until you bring down to us a book we may read﴾ (Qur'an 17:93)

Zathan reported that Ibn 'Abbas (may Allah be pleased with him) said: The polytheists used to say that if Muḥammad is sincere, then every man of us should have a book containing his innocence and his safety from hell-fire.

Matar al-Warraq said: They wanted innocence without performing good deeds.

Al Kalbi added in the same context saying: The polytheists said: O Muḥammad, we have learned that the man from the Children of Israel used to wake up to find at his head his guilt and atonement, both written so we bring ye a similar book, the Messenger of Allah refuted their demand, and Allah the Almighty revealed this verse.

(Qur'an 74:53) ﴿Nay...﴾

it's not as you say and want, and it was said: ﴿But they fear not the Hereafter (from Allah's punishment).﴾

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cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/88. Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/361.

(Qur'an 74:54) ﴿Nay, verily, this...﴾

meaning: (Quran) "is an admonition" not witchcraft and necromancy.

(Qur'an 74:55) ﴿So, whosoever will (let him read it), and receive admonition (from it)!﴾

(Qur'an 74:56) ﴿And they will not receive admonition ...﴾

Nafi', and Yaqu'b read it with the letter taa (tathkuroona) meaning will not receive admonition, ﴿ unless Allah wills; He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins).﴾ meaning: For his guidance is entitled to be followed, as he is entitled to forgive the sins of whomsoever He choseth .

[3297] Ibn finjawyh reported that: ʿUmar ibn al-Khaṭṭāb reported that: ʿAbd Allāh ibn al-Faḍl, reported that: Hadbah ibn Khālid al-Qaysī reported that:

[3298] 'Abdullah ibn 'Abd al-Rahman al-Daqaq and Harun ibn Muḥammad reported that: Muḥammad ibn Abdul Aziz reported that: Hadbah ibn Khālid al-Qaysī reported that [].

[3299] Mūsā ibn Muḥammad ibn ʿAliyy reported that: Al-Hasan ibn Ali al-Maamari reported that: Hadbah ibn Khālid al-Qaysī reported that []. Suhail ibn Abi Hazm reported that Thabit, reported that Anas (may Allah be pleased with him) that the Messenger of Allah said in this verse ﴿He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins)﴾

**((Allah says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him)).** (1)

(1) **[3297, 3298, 3299] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. The author narrated it through three paths. The tradition revolves around Suhayl Ibn Abī Ḥazm, a weak narrator. There is a number of narrators whom I cannot find their biographies.
- The tradition ranks up to the degree of Sound due to another tradition, for the total paths.

**The authentication of Ḥadīth:**

[3300] Ibn finjawyh reported that: Ibn Mālik,, reported that: ibn Ahmed

- Two narrators report it on the authority of Anas.
- First:
- Thābit bin Aslam Al-Banānī:
- Suhayl Ibn Abī Ḥazm reports it on the authority of Aslam Al-Banānī.
- The author narrates it through Alḥassan bin ʿAliyy Al-ʿUmarī, Muḥammad bin ʿAbdulʾazīz and ʿAbdullāh bin Al-Faḍl. Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 08/275 on the authority of the author.
- Ibn Mājah narrated it in Book: al-Zuhd (Asceticism), Chapter: Seeking Allah's Mercy on the Day of Judgment (4299) through Ibrāhīm bin Naṣr. Abū Yaʿlā narrated it in his Musnad, 06/66 (3317). Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 04/527 through Muḥammad bin Yaḥīā Al-Qimmī.
- Ibn Abī ʿĀṣim narrated it in As-Sunna, p.455 (969). Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 08/240 (8515) through Muʿādh bin Al-Muthannā.
- Ibn Abī Ḥātem narrated it, as in Ibn Kathīr's Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/191 through his father.
- Abū Bakr Ad-Daynūrī narrated it in Al-Mujālasa (Gathering Session),, 06/272 (2626) through ʿAbbās Ad-Dūrī. All through Hudba bin Khālid.
- Annasāʾiyy narrated it in the Major Sunan, 06/501 (11630), through Al-Muʿāfī bin ʿImrān.
- Ad-Dārimī narrated it in his Sunan (2766) through Salam bin Qutayba.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/551, through Surayj bin An-Nuʿmān, and authenticated its ʾIsnād in conformance with Adh-Dhahabī, but Ibn Ḥajar responded to that in ʾItḥāf Al-Mahara (Pleasuring the Skillful Ones), 01/536 and said:
- It is weak ʾIsnād because Suhayl is weak narrator; al-Bazzār and at-Tirmidhī said that Suhayl is the only narrator of the tradition.
- ʿUqaylī narrated it in al-Ḍuʿafāʾ (Weak Narrators), 02/154 through Muḥammad bin ʿīsā,, and said:
- We may not follow Suhayl in that narration.
- at-Tirmidhī narrated it in the Book of Exegesis, Chapter: Al-Muddaththir (3328). Ibn Mājah narrated it in Book: al-Zuhd (Asceticism), Chapter: Seeking Allah's Mercy on the Day of Judgment. Imām Aḥmad narrated it in his Musnad, 03/142 (12442). All through Zayd bin Al-Ḥubāb.
- Abū Yaʿlā narrated it in his Musnad, 06/66 (3317). Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/388 through Bishr bin Al-Walīd Al-Kindī.
- The seven narrators:
- Hudba, Al-Muʿāfī, Salam, Surayj, Aṭ-Ṭabbāʿ, Zayd bin Al-Ḥubāb and Bishr narrate it on the authority of Thābit.
- Commenting on this path, at-Tirmidhī said:
- It is Gharīb, and Suhayl is not strong.
- Only Suhayl narrates it on the authority of Thābit.
- I say:
- Suhayl followed Thābit in his narration on the authority of Anas.
- The Second:
- Ḥumayd Aṭ-Ṭawīl:

ibn hanbal reported that: ʻUbayy reported that: ʻAbd al-Quddūs ibn Bakr reported that: I heard Muḥammad ibn al-Nadhr al-Harithi mention in his saying: ﴿He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins).﴾ he said: I am worthy of my servant to fear me, and if he does not, I am worthy to forgive him. (1)

- Al-Khaṭīb narrated it Tārīkh Baghdād (the History of Baghdad), 05/256 through Yazīd bin Hārūn on the authority of Ḥumayd.
- It includes:
- Aḥmad bin Muḥammad bin Ibn Abī Alḥassan At-Tammār. Al-Khaṭīb said about At-Tammār:
- He is not authenticated and narrated many false traditions.
- I say:
- But it is supported by:
- Ibn Mardawayh narrated it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/462, and in takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), Az-Zaylaʿī, 04/122 on the authority of ʿAbdullāh bin Dīnār who said that:
- "I heard Abū Hurayrah, and Ibn ʿUmar and Ibn ʿAbbās" and narrated the tradition.
- Al-Albānī judged it in Ḍhilāl Al-Jannah (Shades of Paradise), p. 445, as Sound due to another tradition.
- The ʾIsnād provided by Ibn Mardawayh is extremely weak, as Sheik Al-ʾArnāʾūṭ cited in referencing traditions of Musnad.
- As for the tradition of Anas:
- Al-Bazzār narrated it in al-Baḫr al-zakhkhār (the enriched sea) as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/461. Al-Ḥakīm at-Tirmidhī narrated it in Nawādir Al-ʾUṣūl (The Rare Principals), 02/121.

(1) **[3300] The assessment of the reliability of the chain of transmitters:**
- Sound.
- It includes ʿAbdulquddūs who is acceptable. Muḥammad bin An-Naḍir is neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 08/221, through Abū Bakr bin Mālik Al-Qaṭīʿī on the authority of ʿAbdullāh bin Aḥmad on the authority of his father, and so did the author. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/89. As-Samʿānī cited it in in Tafsīr al-Qurʾān (The Exegesis of the Quran), 06/100.

# Surah Al-Qiyamah

In the name of Allah, the Most Gracious, the Most Merciful.

It's a Makkan surah,, which is six hundred and fifty-two letters, one hundred and ninety-seven words and forty verses.

[3301] Muḥammad ibn Alqāsim al Faqih reported that: Muḥammad ibn Yazid al Moadal reported that: Abū Yaḥyá al-Bazzāz, reported that: Muḥammad ibn Mansur reported that: Muḥammad ibn'Imran ibn 'Abd al-Rahman ibn Abi Laila reported that: My father reported that Mukhllad ibn Abdul Wahid, from reported that Al-Hajjaj ibn Abdullah, reported that Abū Al-Khalil,reported that Ali ibn Zayd,reported that ʿAtaa in Abi Maymouna, reported that Zurr ibn Hubaysh, reported that ʿUbayy ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah Said: **((Whoever recites Surat Al-Qiyamah, Jibrīl and I testified on his behalf on the Day of Resurrection that he was a believer of the Day of Recompense then he would come with a bright and cheerful face)).** (1)

Then; the Almighty said:

In the name of Allah, the Most Gracious, the Most Merciful:

(Qur'an 75:1) ﴿Nay, I swear by the Day of Resurrection﴾

(1) **[3301] The assessment of the reliability of the chain of transmitters:**
- Extremely weak
- Referencing the tradition:
- Referenced before.
- The assessment of the reliability of the chain of transmitters:
- Al-Qawwās was neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- Ibn Mahrān Al-Aṣbahānī cite it in Al-Mabsūṭ fī Al-Qirāʾāt Al-ʿAshr (The Long-Winded Explanation of The Ten Recitations), p. 388. As-Samʿānī cited it in in Tafsīr al-Qurʾān (The Exegesis of the Quran), 06/101. Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 08/279. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an), 05/401.

it was commonly read as: La oqsimu biyawmi alqiyamati

(Qur'an 75:2) ﴿No ! I swear by the reproachful soul !﴾

which is similar to the aforementioned verse. Al-Hasan and 'Abd al-Rahman al-'Araj read "laoqsimu" without the letter Alef.

﴿No ! I swear by the reproachful soul !﴾ with hamzatul Qata'a means I swear by the day of judgment but I don't swear by the soul.

A similar saying was reported by al-Qawas from shibl who reported that, Ibn Kathir, and Qunbal o both reported the same as well as in surah al balad, and it is true that he swore by them all.

The following verse meant: ﴿Nay, I swear by the Day of Resurrection﴾ in which they disagreed: Some of them said: ﴿Nay﴾ means: He swore by the Day of Resurrection, which was chosen by Sa'id ibn Jubayr.

Abū Bakr ibn ʿAyash said: This is confirmation of the oath as you say: No by Allah

Al Farra'a said: His saying ﴿Nay﴾ is a response to the words of the polytheists, then he began the oath and said: I swear by the Day of Resurrection, he said: Every oath precedented by a response to wordings shall be accompanied with Nay to differentiate between the oath that is refuted, and the oath that is resumed.

Don't you see that you say in the beginning: By Allah, the Prophet is true, if you say: Nay ! By Allah, the Prophet is true, it is as if you refuted the prophet deniers' claim.

[3302] ʿAqeel ibn Muḥammad reported that al-Muʿāfá ibn Zakarīyā reported that Muḥammad ibn Jarir, he said: Abū Kuʿrāib reported that: Waki' reported that Sufyan, and Musa'ar, reported that Ziyad ibn Alaqah reported that al-Mughirah ibn Shu'bah (may Allah be pleased with him) who said: They say the resurrection, the resurrection, but the resurrection of one of them is his death.[1]

(1) **[3302] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated except for the author's teacher whom I cannot find.

**The authentication of Ḥadīth:**
- Aṭ-Ṭabarī referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/174, and so did the author through the same path. Aṭ-Ṭabarānī referenced it in Kashf Al-Khafāʾ (Unveiling the ambiguity), 02/368. Al-Baghawī narrated it in Maʿālim At-Tanzīl

[3303] It was narrated from Sufyan and Mas'ar, from Ibn Abi Qays, who said: I witnessed ʻAlqamah in a funeral and when the deceased was buried, he said: It's but his resurrection. (1)

﴿No ! I swear by the reproachful soul !﴾ Sa'id ibn Jubayr and ʻikrima both said: For it blames for good and evil, but is impatient for prosperity and adversity.

Mujāhid said: Regrets things of old and blames the person it says: If you've done such and such, it would've turned out in such way.

Qatada said: reproachful: immorality

Ibn 'Abbas (may Allah be pleased with him) said: It's despicable.

Al Farra'a said: There is no righteous or immoral soul but blames the person if he had done good, it says: If only you had increased it, and if you do misdeeds, your soul would say: I wish I hadn't done so and so.

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(The Revelation Signs), 08/279. Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/369. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/401 on the authority of Ath-Thaʿlabī. As-Samʿānī cited it in in Tafsīr al-Qurʾān (The Exegesis of the Quran), 06/101. Ibn ʿĀshūr cited it in At-Taḥrīr wa At-Tanwīr (Reviewing and Enlighting), 29/357.

(1) **[3303] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated except for the author's teacher whom I cannot find. I could not find Ibn Abī Qays.

**The authentication of Ḥadīth:**

- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/174 through ʿAlqama, and so did the author. Ad-Daylamī narrated it Musnad Al-Firdaws (Traditions Narrated by Firdaws),, 01/285 (1117) on the authority of Anas who said that: the Prophet (PBUH) said:
- Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/279. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/401, and said:
- The person's Qiyaamah is not the final Qiyaamah that would covers the whole creatures. It seems that Al-Mughīra said to the man who thought it is impossible for such thing to happen, believing the long period of time between him and the Qiyaamah.
- Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/369, and said:
- It includes weakness due to the scholar of exegesis agreement that the major Qiyaamah is the meaning referred to by the verse according to the context.

Al Hasan said: She is the believing soul, he said: The believer nly seen blaming himself. What I wanted with my words, what I wanted with my food, what I wanted with talking to myself, and that the wicked move forward and does not hold himself accountable, nor does he reproach his soul.

Then, Muqātil proceeded: It is the infidel soul, blaming itself in the Hereafter for what it has abandoned much of Allah's commands in this world.

Sahl said: verily, man's inner self does incite [him] to evil while acting as a presumption of concern and hope.

Abū Bakr al-Warrāq said: The soul is an infidel at a time, a hypocrite at a time, a hypocrite in all cases, it is an infidel, because it is never familiar with the truth, it is hypocritical, because it does not fulfill the covenant, it is hypocritical, because it does not like to do work, and it does not take a step except to be seen and receiving credit whoever possess these qualities he'll always be blamed.

﴿What, does the human think﴾ it was revealed in Uday ibn Rabi'a ibn Abi Salamah, the ally of Banu Zahra, khatan() Al-Akhnas ibn Shurayq Al-Thaqafi, and the Prophet used to say: **((Oh Allah, I seek refuge with you from an evil neighbour)) means:** Uday and al-Akhnas, because 'Uday ibn Rabi'a came to the Prophet and said: O Muḥammad, tell me about the Day of Resurrection, when will it be? How will it proceed? How is it going to be? The Prophet told him so, and he said: If I had seen that day, I would not have believed you, Muḥammad, nor would I have believed in Him, or would Allah gather bones? So Allah the almighty revealed: ﴿What, does the human think﴾ Meaning the polytheist,,, ﴿We shall never gather his bones?﴾ after they are dispersed, and without them, we revive him and resurrect him after death, it is said: He mentioned the bones, and he wanted the human in both body and soul with them, because the bone is the mold of creation and creation will not be complete unless it consists of body and soul alike.

It is said: it's a word of rebuke, and it is similar to the following verse: ﴿He says, "Who can give life to (dry) bones and decomposed ones (at that)?﴾ (Qur'an 36:78).

He added:

(Qur'an 75:4) ﴿Nay, We are able...﴾

Able here is a circumstantial adverb to the word gather.

Al Farra'a said: able. It became in an accusative form as a result to the word gather, it resembles saying: Does he think that we'll not collect? Won't be enough to stop you in your tracks? Indeed, we are capable to dealing with stronger foes. Indeed we're (able) are capable of more than that.

Yes (pure) are capable of more than that. (able) Qadirun in a nominative form applying the diacritic damma i.e.: Yes, we are capable, and the metaphor of the verse: Yes, we can collect his bones, and what is greater than that, which is that "to put together in perfect order the very tips of his fingers" one thing, like the camel's slipper, or like the pig's hoof, and the donkey's hoof, so he cannot do anything with it, but we separated his fingers so that he could take what he wanted, and catch if he wanted, and spread if he wanted, so he created it well. Which is the saying of the majority of interpreters.

Al-Qutaybi said: The infidel thought that Allah does not resurrect the dead, and is not able to collect worn bones, so Allah the Almighty said "Nay, We are able" to return the phalanges as small as they are, and compose them until the body is being put together again in the most perfect form and whoever is able to re-collect all bones, is the most capable, also, there's, this man who I told: Can you collect handal in a string, he sayeth with vanity I certainly can, I can even collect grains of mustard in a string.

(Qur'an 75:5) ﴿But man wishes to do wrong (even) in the time in front of him.﴾

Allah the almighty proceeds: The son of ʾĀdam is not unaware that his Lord is able to gather his bones after death, but he wants to do wrong before him, that is: He goes forward in transgressing the boundaries of Allah, stubbornly, not refuting, nor repenting. This is the saying of Mujāhid Al-Hasan, ʿikrama and As-Suddī.

Sa'id ibn Jubayr said: He favors guilt, over repentance saying: I will repent, I will repent until death comes for him while he is in the wickedest of his conditions, his worst deeds.

Ad-Ḍaḥḥāk explained: It is hope, man hopes, he says: I'll live and obtain such and such from the goods of the world while ignoring to mention death.

Ibn 'Abbas (may Allah be pleased with them), and ibn Zayd said in the interpretation of this verse‹: He falsifies what lies in front of him of resurrection and reckoning.

Ibn Kaysan said: He wants the afterlife that is before him to come, and he sees it in the abode of the world.

And the origin of immorality: The inclination, from which it was said to the liar, the immoral, and the infidel: He is licentious, because he is inclined to the truth.

As-Suddī said: It means to oppress as much as he can.

It is said: He adheres only to his whim, wandering where his soul has led him.

(Qu'ran 75:6)﴿He questions: "When is the Day of Resurrection?﴾

then Allah to whom belongs might replied:

(Qur'an 75:7) ﴿At length, when the sight is dazed﴾

Abū Ja'far, Nafi', and Ibn Abi Ishaq read: Baraqa th the diacritic fatha on the letter raa while others read it applying the diacritic kasra

[3304] Muḥammad ibn Naim reported that: Al-Husayn ibn al-Ḥasan ibn Ayyub reported that: Ali ibn Abdul Aziz reported that: Abū 'Ubayd al-Qasim ibn Salam reported that: Ḥajjāj reported that Hārūn reported that: I asked Abū 'Amr ibn al-'Ala about it and he said: Bariqa with the diacritic kasra, meaning: Har, and I asked Abdullah ibn Ishaq about it and he said: Baraqa with the diacritic fatha, and said Baraqa al handal, and baraqa al bassar, he proceeded: I mentioned this to Abū 'Amr and he said: But baraqa (lightened) al handal, the same was done to fire,, lightning, but the sight can baraqa (stare) only at death. He replied: I told Ibn Abū Ishaq about this and he said: I took my

recitation from sheikhs Nasr ibn 'Asim and his companions, and I mentioned this to Abū 'Amr, and he said: I do not follow in my recitation but the people of Hijaz only, for I don't follow your sheikhs.,[1]

Qatada and Muqātil added in the same context saying: A person who is sighted, does not blink from what he sees of the wonders of what he used to lie in this world that he does not exist.

Al Farra'a and Al Khalil both said‹: Bariqa with the diacritic kasra under the letter raa, and they backed their saying by the following poem:

Elevate yourself, be noble and kind,

Heal with words, never harm or malign.

If the wise Luqman were to appear,

In his eyes, a wisdom so bright and clear.

Baraqa th the diacritic fatha on the letter raa means: Stares, Abū 'Ubayda said:

When Ibn 'Umayr came to me, seeking desire,

I gave him a piece of my wealth, and he shone like fire.

(Qur'an 75:8) ﴿And the moon is buried in darkness.﴾

it means the moon is eclipsed, darkening, its light disappearing,

Ibn Kaysan said: It is likely to be in the sense of absent, as the Almighty revealed: ﴿Then We caused the earth to swallow up him and his house﴾ (Qur'an 28:81)

Abū Haywa read: Wakhusifa thus applying the diacritic damma on the letter khaa.

(Qur'an 75:9) ﴿And the sun and moon are joined together,﴾

their spots were joined together, and encircled like they are two bulls in unison.

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(1) **[3304] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated.

**The authentication of Ḥadīth:**
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/178.

Which is the reading of ‘Abd Allah may Allah be pleased with him: He combined the sun and the moon

It is said: And he brought them together while their light faded.

‘Aṭā’ Ibn Yassar said: They will be gathered together on the Day of Resurrection, and then thrown into the sea and will form the great fire of Allah.

'Ali and Ibn 'Abbas (may Allah be pleased with him) said: They are made in the light of obscuration.

(Qur’an 75:10) ﴿That Day will Man say: "Where is the refuge?﴾

Meaning Whither to flee It was generally read as: “almafarru” applying the diacritic damma on the letter faa which was chosen by Abū 'Ubayd and Abū Hatim which said: It’s an origin. Ibn 'Abbas (may Allah be pleased with him) and Al Hasan read: Applying the diacritic kasra under the letter faa.

Al-Kisa'i said: They are two tongues such as: Madab, madib masah and masih

While others said: With the diacritic fatha: As an origin, while in kasra it means: Place of fleeing such as: Al matla’a and almitli

(Qur’an 75:11) ﴿By no means! No place of safety!﴾

a deterrent against seeking to escape — There is no refuge, no shelter to seek protection in.

As-Suddī said: There is no mountain, and if they were frightened, they took refuge in the mountain and were fortified therein, and Allah the Almighty revealed: No mountain will stop them.

(Qur’an 75:12) ﴿Before thy Lord (alone), that Day will be the place of rest﴾

the [final] recourse of all creatures, whereupon they will be reckoned with and requited

Then, Muqātil proceeded: The final place of abode, which doesn’t have a similarity such as it was revealed in the following verse: ﴿And that to your Lord (Allah) is the End (Return of everything)﴾ (Qur’an 53:42).

Yaman said: The destiny, and the place of eternal abode, which is the saying of Ibn Mas'ud - may God be pleased with him - which is similar to the following verse: ﴿Verily, to thy Lord is the return (of all)﴾ (Qur'an 96:8) ﴿Unto Allah is the journeying﴾ (Qur'an 3:28)

Then; the Almighty said: ﴿Do not all things reach Allah at last?﴾ (Qur'an 42:53)

(Qur'an 75:13) ﴿That Day will Man be told (all) that he put forward, and all that he put back.﴾

Ibn Mas'ud and Ibn 'Abbas (may Allah be pleased with them) said: By what he did before his death, whether good or bad, and what was delayed after his death, whether good or bad, and he did it.

'Atiyyah reported that Ibn 'Abbas (may Allah be pleased with him) said: with what was done of disobedience, or of obedience.

Mujāhid said: with his first and last deeds.

Qatada reported that: By what he has done, whether good or evil, and what is abandoned of obedience to Allah.

While 'Aṭā' said: What he gave at the beginning of his life, and what he performed of misdeeds at the end of his life.

Zayd ibn Aslam said: With what he gave of his possessions and what he withheld to his heirs, which is similar to the following verse ﴿A soul will know what it hath sent before (it) and what left behind﴾

[3305] Abū 'Abd al-Rahman al-Salami reported that: Abū Sa'id ibn Abū Bakr ibn Abū 'Uthman reported that: His father reported that: Abū 'Uthman reported that: Five calamities in this world are greater than guilt:

The first being: Allah, may He be exalted, failed His servant even if he disobeyed him, even if he did not disobey him.

The second being: He prevented him of the ornament of his guardians, and clothed him with the clothes of his enemies.

The third being: That the door of his mercy was closed to this servant who became opted for the wrath of Allah.

The fourth being: He looked at him, while the servant was disobeying him.

The fifth being: Standing in the presence of Allah showing him what has been done first and last of misdeeds, for these five calamities in this world are greater than guilt.(1)

(Qur'an 75:14) ﴿Nay, man will be evidence against himself,﴾

'Ikrima,, Muqātil, and Al-Kalbi said: Rather, man has watchers who watch over him by his work and bear witness to it, namely: His hearing, his sight, his hands, his feet, and all his senses.

This is the narration of 'Ali ibn Abi Talha, reported from Ibn 'Abbas (may Allah be pleased with them).

Al-Qutaybi said: He established his senses in place of the soul, so it can be used in a feminine form, which is deemed as an addition to the soul, as it says in the speech: Some of his fingers are gone. ﴿evidence﴾ It has the damma diacritic applied therein, with the predicate of the adjective letter, which is to say: "AAala nafsihi" possibly meaning: Rather, man has insight on himself, and then omitted the preposition as saying: ﴿And if you desire a wet nurse for your children, then no guilt shall be on you﴾ (Qur'an 2:233) meaning: For

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(1) **[3305] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. The author's teacher is criticized.

**The authentication of Ḥadīth:**
- Abū ʿAbdurraḥmān As-Sulamī Referenced it in Ḥaqāʾiq At-Tafsīr (The Facts of Exegesis), and so did the author through the same path.
- The assessment of the reliability of the chain of transmitters:
- authenticated.

**The authentication of Ḥadīth:**
- Al-Qurṭubī cited it in Al-Jāmiʿ li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules), 19/106, and attributed it to ʿIkrima.
- The author hanged the ʾIsnād here and summarized it. The original and full ʾIsnād is cited in Jāmiʿ Al-Bayān (The Collection of the Interpretations), Aṭ-Ṭabarī, 29/192; Aṭ-Ṭabarī, reported it on the authority of three of his teachers on the authority of ʿAliyy bin Alḥassan bin Shaqīq that:
- "al-Ḥusayn bin Wāqid reported me on the authority of Yazīd An-Naḥwī on the authority of ʿIkrima and ʾIsmāʿīl Ibn Abī Khālid and some scholars of Kufa", and then cited the tradition.

your children, it may be an adjective for a feminine noun, i.e.: ﴿Nay, man will be evidence against himself,﴾ (Bali alinsanu AAala nafsihi baseeratun)

al-Farrā' chanted:

It seems that the wise possess a discerning eye,

Observing their place or the scene with insight high.

He is cautious, assuming all people,

Out of fear, concealing their hidden secrets ample.

While Abū Al Aliyah and ‘Ataa both said: It means man will be evidenced against himself,, which is a narration of 'Awfi reported from Ibn 'Abbas (may Allah be pleased with them). The letter haa has been used in the word baseerah has been used as an exageration

Al-Akhfash said: It's similar to saying: This man has been made an example which is evidenced for this interpretation as in the following verse: ﴿Sufficient is your own conscience this day as a reckoner against you.﴾

Aban ibn Taghlib said: Insight, affirmation Witness, and Evidence: Are of one meaning

(Qur'an 75:15) ﴿Even though he were to put up his excuses﴾

It is attested by the witness, even if he apologizes, and argues for himself, which is similar to the following verse: ﴿The Day their excuse will not benefit the wrongdoers﴾ (Qur'an 40:52)

(Qur'an 75:16) ﴿Nor will it be open to them to put forth pleas﴾

This is the saying of Mujāhid, Qatada, Sa'id ibn Jubayr, Ibn Zayd, Abū al-'Aliyah, and 'Ataa.

Al Farra'a said: If he apologizes, then he has his own soul to deny the validity of his excuses.

Then, Muqātil proceeded: If he gave an excuse, or an argument, it won't help him. The meaning of throwing is: Is saying It is similar to the following verse: ﴿On that Day they shall offer to submit to Allah﴾ (Qur'an 16:87)

﴿But they will throw back their word at them (and say): "Indeed ye are liars !﴾ (Qur'an 16:86).

aḍ-Ḍaḥḥāk and As-Suddī both added: means: If he loosened the curtain and closed the doors, he said: And the people of Yemen call the curtains: Al mithar

Some of Ahl Ul Maani said: Maathir (Excuses) refer to each other.

﴿Do not move your tongue with it (the Revelation) to hasten it.﴾

This is because the Messenger of Allah was unfailing to recite the Qur'an for fear that he would forget it, and if Jibrīl descended on him with the Qur'an, Jibrīl (peace be upon him) did not finish the verse until the Messenger of Allah read the first of them, and moved his tongue with it in himself for fear that he would forget it, so Allah Almighty revealed: ﴿Be not in haste with the Qur'an before its revelation to thee is completed﴾ (Qur'an 20:114) Then he revealed: ﴿By degrees shall We teach thee to declare (the Message), so thou shalt not forget﴾ (Qur'an 87:6) Then he revealed: ﴿Do not move your tongue with it﴾ means: The Qur'an

It is said: Do not move: Do not initiate it, i.e.: revelation.

﴿tongue with it (the Revelation) to hasten it﴾ meaning: to commit it to your memory fearing to lose it.

(Qu'an 75:17) ﴿Lo ! upon Us (resteth) the putting together...﴾

in your breast, and to recite it "thereof and the reading thereof." your reciting of it, that is, its flowing off your tongue, it is said: "and the reading thereof" meaning: And collect it in your chest. It is a source such as preponderance and decrease.

(Qur'an 75:18) ﴿But when We have promulgated it unto you follow thou its recital (as promulgated)﴾

meaning: The provisions therein.

(Qur'an 75:19) ﴿Then lo ! upon Us (resteth) the explanation thereof.﴾

including the borders,, the lawful, and the unlawful.

(Qur'an 75:20) ﴿Nay, (ye men !) but ye love the fleeting life,﴾

(Qur'an 75:21) ﴿And neglect the Hereafter﴾

while the people of Medina and Kufa read it: With the letter taa, while others read: With the letter yaa, meaning: They choose the world over hereafter his counterpart in Surat Al-Insan: ﴿As to these, they love the fleeting life, and put away behind them a Day (that will be) har﴾ (Qur'an 76:27)

(Qur'an 75:22) ﴿That day will faces be resplendent,﴾

meaning: On the day of judgment "(in brightness and beauty)" Ibn 'Abbas (may Allah be pleased with him) said: Good.

On the other part, Al-Hasan said: God made her good by looking at her Lord.

Mujāhid said: Pleased.

Ibn Zayd said: Pretty.

Then, Muqātil proceeded: White and bright

As-Suddī said: Luminous.

Yaman said: Al Musfirah in Arabic.

Al Farra'a said: Shining with bliss.

Al-Kisa'i said: Delight.

Al Farra'a and Al-'Akhfash both said: It is said: Allah brightened their faces which will be fresh: Yanduru, nudratan, and nadara. The Almighty said: ﴿Thou wilt recognise in their faces the beaming brightness of Bliss.﴾ (Qur'an 83:24).

The Messenger of Allah then replied: **((May Allah beautify a man who hears a saying of mine, so he understands it))**

which is similar to the following verse: ﴿Some faces that Day will be beaming, Laughing, rejoicing.﴾ (Qur'an 80:38/80:39)

(Qur'an 75:23) ﴿Looking towards their Lord﴾

Ibn 'Abbaas (may Allah be pleased with him) said: Most people look at their Lord visibly.

Al-Husayn ibn Waqid said: Yazid reported that 'Ikrima reported that, Isma'il ibn Abū Khalid and some sheikhs from the people of Kufa who said: They look at their lord in sight.

In the same context, Al-Hasan said: They seeth their creator, then their face beautified while gazing at the might of Allah the exultant

'Atiyyah al-'Awfi said: They look at Allah, the Almighty, and their gaze does not contain His greatness, and His gaze surrounds them, and that is the Almighty's saying: ﴿No vision can grasp Him, but His grasp is over all vision: He is above all comprehension﴾ (Qur'an 6:103).

It's evidenced by the following:

[3306] Al-Husayn ibn Muḥammad ibn fanjuwayh reported that: Ahmad ibn al-Ḥasan ibn Magah reported that: Abū Ja'far Muḥammad ibn Mundah al-Iṣfahānī reported that: Al-Husayn ibn Hafs reported that: Isrāʾīl ibn Yūnus reported that Isrāʾīl ibn Yūnus who said: Ibn 'Umar (may Allah be pleased with him) was reported saying: The Messenger of Allah Said: ((amongst the inhabitants of Paradise, the lowest to rank he is one to **look at his treasuries, his wifes, and his monetary possessions, and Allah's grace encompass him for a thousand year, if Allah bestowed his grace on them, He would let them see him at day and night))**, (1)

(1) **[3306] The assessment of the reliability of the chain of transmitters:**
- It includes Thuwayr; who is weak and accused of being a proponent of Rafḍ. Muḥammad bin Mandah was not honest as expressed by Ibn Abī Ḥātem. Ibn Mājah was neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- Two narrators report this tradition on the authority of Ibn ʿUmar:
- First:
- Thuwayr Ibn Abī Fākhita:
- And it is reported by two narrators on the authority of Ibn Thuwayr :
- A-ʾIsrāʾīl bin Yūnus:
- The author narrated it through al-Ḥusayn bi Ḥafṣ. Imām Aḥmad narrated it in his Musnad, 02/64 (5317), on the authority of Ḥusayn bin Muḥammad. Abū Yaʿlā narrated it in his Musnad, 10/76 (5712).Al-Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 15/232. Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 272 (172), (4396), through Muʾammal bin ʾIsmāʿīl. ʿAbd bin Ḥumayd narrated it in Al-Muntakhab, (The Chosen), p. 260 (816).
- At-Tirmidhī cited it in the Book of Paradise Description, Chapter: Seeing Allah (2553). Al-Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 15/232 (235), and in Maʿālim At-Tanzīl (The Revelation Signs), 08/582. Al-ʾĀjurrī narrated it in Ash-Sharīʿa (Islamic Rules), 02/1032 (620) with a weak ʾIsnād through

then he recited: ﴿Some faces, that Day, will beam (in brightness and

Alḥassan Az-Zaʿfarānī. Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 271 (171) through Alḥassan bin ʿArafa and Saʿdān bin Naṣr.
- The four narrators;
- Ibn Ḥumayd, Alḥassan bin ʿArafa, Az-Zaʿfarānī, Saʿdān, report it on the authority of Shubāba bin Siwār.
- Al-ʾĀjurrī narrated it in Ash-Sharīʿa (Islamic Rules),, 02/1033 (621), with a weak ʾIsnād through Ḥajjāj. Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection),, p. 238 (477), Chapter: The Last One to
- Enter the Paradise, through Ibn Rajāʾ. Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 270 (170) through Muḥammad bin Bakr, and in p. 174 (273) through Muṣʿab bin Al-Miqdām.
- The eight narrators;
- Muṣʿab bin Al-Miqdām, Muḥammad bin Bakr,, al-Ḥusayn bin Ḥafṣ, Ḥusayn bin Muḥammad, Muʾammal bin ʾIsmāʿīl,, Az-Zaʿfarānī, Shubāba and Ibn Rajāʾ on the authority of ʾIsrāʾīl bin Yūnus.
- B- ʿAbdurraḥmalik bin Abjar:
- Imām Aḥmad narrated it in his Musnad, 02/14 (4623). Ibn Mandah in Ar-Raddu ʿAlā Al-Jahmiyya (Debating Jahmiyyah) (p. 100). Abū Ash-Shaykh narrated it in Al-ʿAḍhama (The Greatness), 03/1110 (604) through ʿAbdullāh bin ʿUmar bin Abān. Abū Yaʿlā narrated it in his Musnad through Sarīḥ bin Yūnus. Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/553, the Book of Exegesis through Aḥmad bin ʿAbduljabbār. Ibn Abī Shaybah narrated it in his Muṣannaf, 13/544.
- Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection),, p. 238 (478). Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 05/100 (6475) through Zuhayr bin Ḥarb. Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/397 through ʿUthmān Ibn Abī Shaybah. Al-Lālakāʾī narrated it in Sharḥ ʾUṣūl Al-ʾIʿtiqād (Commentary on The Fundemntal of Creeds), 03/536 (841) through Sahl bin Ḥalīma.
- Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 273 (173) through Alḥassan bin ʿArafa, and Muḥammad bin ʾIsmāʿīl.
- The ten narrators;
- ʿAbdullāh bin Abān, Sarīḥ, Aḥmad bin ʿAbduljabbār, Zuhayr bin Ḥarb, Ibn Abī shaybah, Sahl bin Ḥalīma, Aḥmad, Ibn Mandah, Alḥassan bin ʿArafa, and Muḥammad bin ʾIsmāʿīl on the authority of Abū Muʿāwiyah Muḥammad bn Khāzim.
- Al-Lālakāʾī narrated it in Sharḥ ʾUṣūl Al-ʾIʿtiqād (Commentary on The Fundemntal of Creeds), 03/536 (841) through Sahl bin Ḥusayn Al-Jaʿfī.
- Both;
- Abū Muʿāwiyah and Al-Jaʿfī, report it on the authority of ʿAbdulmalik bin Abjar.
- Both;
- ʾIsrāʾīl and Ibn Abjar report it on the authority of Thuwayr on the authority of Ibn ʿUmar. Thuwayr is weak.
- The second:

beauty);Looking towards their Lord

[3307] Ibn finjawyh reported that: Abū al-Fatḥ Muḥammad ibn al-Ḥusayn al-Azdī al-Mawṣilī reported that: Aḥmad ibn ʿĪsá ibn alsskyn reported that: Aḥmad ibn Muḥammad ibn ʿUmar ibn Yūnus al-Yamāmī reported that: Abdul Razzaq reported that: Rabāḥ ibn Zayd al-Ṣanʿānī reported that: Ibn Jurayj reported that: Ziyād ibn Saʿd reported that Abū al-Zubayr reported that Jābir ibn ʿAbd Allāh (may Allah be pleased with them) said: The Messenger

- Mujāhid bin Jabr:
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/193. Al-Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 15/233 (4397) on the authority of Abū Kurayb on the authority of Al-Ashjaʿī.
- Al-Lālakāʾī narrated it in Sharḥ ʾUṣūl Al-ʾIʿtiqād (Commentary on The Fundemntal of Creeds), 03/536 (841). Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 02/318 through Yaḥyā bin Sulaymān on the authority of Yaḥyā bin Yamān.
- Both;
- Report it on the authority of Sufyān on the authority of Thuwayr on the authority of Mujāhid.
- Al-Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 15/233 through ʿAbdullāh bin Al-Mubārak on the authority of Sufyān on the authority of a narrator on the authority of Mujāhid.
- Ibn Al-Mundhir narrated it and so did Ibn Mardawayh as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/470.
- I say:
- This tradition revolves around Thuwayr.
- Thuwayr is a weak narrator according the unanimous agreement of scholars as expressed by Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 10/401. After referencing the tradition, at-Tirmidhī said:
- This is a Gharīb tradition.
- Al-Albānī judged the tradition as weak in Al-Albānī in Silsilat al-aḥādīth aḍ-Ḍaʿīfa (the Chain of Weak Hadiths), 04/1450, and so did Al-ʾArnāʾūṭ in Takhrīj Aḥādīth Al-Musnad (Referencing the Traditions of Musnad), 08/240.
- Al-Ḥākem attempted to support the tradition saying:
- Thuway is only criticized for adhering to Shiite. But Adh-Dhahabī replied to him saying:
- Thuwayr is weak.
- I say:
- The path of Mujāhid is also not preserved. at-Tirmidhī said:
- No one mentioned Mujāhid in the ʾIsnād except for Sufyān.

of Allah Said: ((Our Lord the Almighty appears to us so that we look at His face, and **they prostrate themselves to him, and he says: Raise thy heads, for this is not a day of worship.))** (1)

(1) **[3307] The assessment of the reliability of the chain of transmitters:**
- Extremely weak: it includes Abū Al-Fatḥ Al-Azdī who is accused of forging traditions. Aḥmad Al-Yamāmī is a liar.

**The authentication of Ḥadīth:**
- It is reported by Abū Az-Zubayr on the authority of Jābir. Three narrators report it on the authority of Jābir:
- First:
- Ziyād bin Saʿd:
- The author narrated it. Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 168 (53) through Ibn Jurayj. Ad-Dārquṭnī narrated it also in Ar-Ruʾya (The Seeing), p. 168 (54), through Mālik bin Anas, both:
- Ibn Juraij and Mālik, reported it on the authority of Ziyād.
- The second:
2- ʿAbdullāh bin Lahīʿa:
- Imām Aḥmad narrated it in his Musnad, 03/346 (14721) on the authority of Mūsā bin Dāwūd. Ad-Dārimī narrated it in Ar-Raddu ʿAlā Al-Jahmiyya (Debating Jahmiyyah), p. 58 on the authority of ʿAbdulghaffār Al-Ḥarrānī. Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 161 (49).
- Ad-Dārquṭnī narrated it also in Al-Asmāʾ wa Aṣ-Ṣifāt (Allah's Names and Attributes), p. 29 through Yaḥyā bin Isḥāq.
- The three narrators;
- Mūsā, Al-Ḥarrānī and Yaḥyā report it on the authority of ʿAbdullāh bin Lahīʿa.
- I say:
- ʿAbdullāh bin Lahīʿa
- Is judged as weak by some scholars.
- Al-ʾArnāʾūṭ in Takhrīj Aḥādīth Al-Musnad (Referencing the Traditions of Musnad), said:
- The tradition is weak due to the weakness of ʿAbdullāh bin Lahīʿa.
- The third:
- ʿAbdulmalik bin ʿAbdulaʿzīz bin Jurayj:
- Imām Aḥmad narrated it in his Musnad, 03/383 (15115). ʿAbdullāh bin Imām Aḥmad narrated it in As-Sunnah 01/248. Ibn Mandah narrated it in Al-ʾīmān (Faith), 02/825. Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 163 (50). Ad-Dārquṭnī narrated it also in Al-Asmāʾ wa Aṣ-Ṣifāt (Allah's Names and Attributes), p.28.
- Abū ʿUwāna narrated it in his Musnad, the Book of:
- Faith, Chapter:
- Ar-Raddu ʿAlā Al-Jahmiyya (Debating Jahmiyyah), 01/123 (364). Muslim narrated

Al-Hasan narrated that 'Ammar ibn Yasir said: Al-Hasan narrated that 'Ammar ibn Yasir said: **((I askYou for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation.))**

Mujāhid said: It means that he's waiting for reward from his Lord, and nothing is seen by those who created Him.

(I said: This is a baseless interpretation, because if the Arabs wanted to

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it in the Book of:
- Faith, Chapter:
- People of Lowest Degree in Paradise (191). Ibn Ibn Mandah narrated it in Al-ʾīmān (Faith),, 02/825 through Isḥāq bin Manṣūr.
- Muslim narrated it in the Book of:
- Faith, Chapter:
- People of Lowest Degree in Paradise (191) on the authority of ʿUbaydullāh bin Saʿīd.
- Al-Lālakāʾī narrated it in Sharḥ ʾUṣūl Al-ʾIʿtiqād (Commentary on The Fundemntal of Creeds), 03/533 (835) through Alḥassan Al-ʾĀdamī.
- The four narrators;
- Aḥmad, Isḥāq, ʿUbaydullāh and Al-ʾĀdamī on the authority of Rawḥ.
- Abū ʿUwāna narrated it in his Musnad 01/123 (364). Ibn Mandah narrated it in Al-ʾīmān (Faith),, 02/826, through Ḥajjāj bin Maḥmūd.
- Ad-Dārquṭnī narrated it in Ar-Ruʾya (The Seeing), p. 161 (49) through Muḥammad bin Sharḥabīl Aṣ-Ṣanʿā,nī.
- Abū ʿUwāna narrated it in his Musnad 01/122 (363), through Ibn ʿArʿarā. Ibn Mandah narrated it in Al-ʾīmān (Faith),, 02/825, through Abū Qudāma As-Sarakhsī.
- The three narrators;
- Ibn ʿArʿarā, As-Sarakhsī and Muḥammad bin Bashār report it on the authority of Abū ʿĀṣem.
- The four narrators;
- Rawḥ, Ḥajjāj, Aṣ-Ṣanʿā,nī and Abū ʿĀṣem report it on the authority of Ibn Jurayj.
- The three narrators;
- Ziyād, Lahīʿa and Ibn Jurayj report it on the authority of Abū Az-Zubayr on the authority of Jābir.
- I say:
- Muslim narrated this tradition which proves one Ahlus Sunnah wal Jamaah's Creed fundamentals; Seeing Allah on the Day of Judgment. More than twenty of the Prophet's companions narrated the traditions of seeing Allah,. Ad-Dārquṭnī collected it in his book Ar-Ruʾya (The Seeing). Many books of Islamic creed have cited these traditions.

look at the wait, they said: Look at him, which is similar to the following verse: ﴿Do they then only wait for the Hour﴾ (Qur'an 47:18) ﴿Do they just wait for the final fulfilment of the event?﴾ (Qur'an 7:53) ﴿They will not (have to) wait for aught but a single Blast﴾ (Qur'an 36:49)

And if they wanted to reflect and think, they said: I looked at it, but if the sight is accompanied by the remembrance of Allah and the remembrance of the face, it is only in the sense of seeing and eye.

(Qur'an 75:24)﴿And some faces, that Day, will be sad and dismal﴾.

will be scowling, glowering, frowning terribly.

(Qur'an 75:25) ﴿In the thought that some back-breaking calamity was about to be inflicted on them;﴾.

Mujāhid said: Shrewd.

Sa'id ibn al-Musayyib said: Backbreaker.

Its origin is from the vertebrae and the vertebral, it is said: His poverty if he breaks his vertebra, as it is said: His head if he hits his head.

Qatada reported that: Of evil and wicked origin

Ibn Zayd said: You know she's going to go into Hell-fire.

Abū 'Ubaydah said: faqiratun: Shrewd, it is said: He did the faqiratun to him, meaning he marked him like marking camels with fire until it reaches its bones.

Al Kalbi added in the same context saying: preventing from torment, which is the veil.

(Qur'an 75:26) ﴿Yea, when (the soul) reaches ...﴾

meaning: The soul here is used a metaphor for a non-mentioned ﴿to the collar-bone (in its exit)﴾ which is the death rattle.

Collar bone: Refers to shrouded bones on the left side and the right side of the throat

Duryd ibn al-Ṣammah said:

By the Almighty, she defended herself fiercely,

And their souls reached the pinnacle of acquiescence.

(Qur'an 75:27) ﴿and it is said: ...﴾

those around him [the dying one] say" Who is a healing chanter?" to perform incantations on him and cure him.

Qatada reported that: They sought doctors to cure him, but he was destined to die.

[3308] Al-Husayn ibn Muḥammad ibn Al-Husayn, ad-Dainuri reported that: Aḥmad ibn Muḥammad ibn Isḥāq al-Sunnī reported that: Abū Khalīfah al-Faḍl ibn al-Ḥabbāb al-Jamḥī reported that: Musaddad ibn msrhd reported that Khālid ibn ʿAbd Allāh, reported that 'Aṭā' ibn al-Sā'ib, reported that Abī ʿAbd al-Raḥmān al-Sulamī, that he ironed a boy servant of his so I asked: Why did thee Iron that lad? He replied: Yes, it is the medicine of the Arabs, Ibn Mas'ud (may Allah be pleased with him) reported that the Messenger of Allah said: **((Allah the Almighty did not inflict a disease unless He brought its medicine, so some may be clueless about it, while others are surely to know)).** (1)

(1) **[3308] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated. ʿAṭā' showed some confusions, but some of his narrations predated the state of confusion.

**The authentication of Ḥadīth:**
- Two narrators report this tradition on the authority of Ibn Masʿūd:
- 1- Abū ʿAbdurraḥmān As-Sulamī:
- The authors narrated it. Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-'Iḥsān (Spiritual Excellence), 13/427 (6062) through Khālid bin ʿAbdullāh.
- Imām Aḥmad narrated it in the Musnad, 01/446 (4267) on the authority of ʿAliyy bin ʿĀṣim, 07/353 (4334) through Hammām.
- Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 09/197 (8969) through ʿAbdulslām bin Ḥarb. Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/218 through ʿUbayda bin Ḥumayd. Abū Yaʿlā narrated it in his Musnad, 09/113 (5183) through Jarīr bin ʿAbdulḥamīd.
- 'Ibn Mājah narrated it in the Book of:
- Medicine, Chapter:
- "God has not sent down a disease without sending down remedy for it.", (3438). Al-Ḥumaydī narrated it in his Musnad, 01/50 (90). Ibn ʿAbdulbarr narrated it in At-Tamhīd (The prelude), 05/285. Imām Aḥmad narrated it in his Musnad, 01/377 (3578), 01/412 (3922) and 01/442 (4236). Ibn Abī Shaybah narrated it in his

Both Sulaymān al-Taymī and Muqātil ibn Sulaymān said that: This is

Muṣannaf, 05/422; all through Sufyān Ath-Thawrī.
- The seven narrators:
- Khālid, Ibn ʿĀṣim, Hammām, ʿAbdulslām, Ibn Ḥumayd, Jarīr, and Sufyān report it on the authority of ʿAṭāʾ bin As-Sāʾib.
- Abū Yaʿlā narrated it in his Musnad, 09/133 (5183) through Jarīr on the authority of ʿAṭāʾ on the authority of Abū Wāʾil on the authority of Abū ʿAbdurraḥmān As-Sulamī.
- Mentioning Abū Wāʾil is probably a mistake because we noted before that ʿAṭāʾ was confusions,, and Jarīr's narration on the authority of ʿAṭāʾ occured after the confusion.
- Allah knows the best.
- Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 01/163 (10331) through Sharīk on the authority of Abū Isḥāq.
- Both;
- ʿAṭāʾ and Abū Isḥāq report it on the authority of Abū ʿAbdurraḥmān As-Sulamī.

2- Ṭāriq bin Shihāb:
- Annasāʾiyy narrated it in his Major Collection of Sunan, 04/193 (6863). Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence),, 13/439 (6075). ʿAbdurrazzāq narrated it in his Muṣannaf, 09/260 (17144). Aṭ-Ṭabarānī narrated it in Al-MuʿJam Al-Kabīr (The Major Lexicon), 09/237 (9163) through Sufyān Ath-Thawrī.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/218 through Ar-Rakīn bin Ar-Rabīʿ.
- Annasāʾiyy narrated it in the Major Sunan, 06/194 (6865), Ar-Rabīʿ through Ar-Rabīʿ bin Lūṭ.
- Aṭ-Ṭayālisī narrated it in his Musnad, p. 48 (368). Aṭ-Ṭabarānī narrated it in Al-MuʿJam Al-Kabīr (The Major Lexicon), 09/238 (9164). Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/218 through Al-Masʿūdī.
- Annasāʾiyy narrated it in his Major Collection of Sunan, 04/370 (7567) (6864) through Yazīd,, as Mursal. He narrated it also in his Major Collection of Sunan 04/370 (7566), through ʾAyyūb Aṭ-Ṭāʾī.
- The six narrators;
- Ar-Rabīʿ, Ar-Rakīn, Al-Masʿūdī, Yazīd and ʾAyyūb report it on the authority of Qays bin Muslim on the authority of Ṭāriq bin Shihāb.
- Both;
- As-Sulamī and Ṭāriq report it:
- on the authority of ʿAbdullāh bin Masʿūd.
- I say:
- Asked about Al-Firyābī's narration on the authority of Ath-Thawrī on the authority of Qays on the authority of Ṭāriq on the authority of ʿAbdullāh, Abū Ḥātem Ar-Rāzī said:
- I don't think that Ath-Thawrī heard from Qays. I think he is Mudallis.
- I say:

from the words of the angels saying to one another: Whoever elevates his soul, so the angels of mercy or the angels of torment would ascend with it,, which is the narration of Abū aljawzā' reported from Ibn Abbas (may Allah be pleased with them).

While Abū al-ʻĀlīyah said: The angels of mercy and the angels of torment are divided in it, whichever one ascends with it.

(Qur'an 75:28) ﴿and when he thinks...﴾

concludes ﴿it is the time of departure﴾ a poet once said:

Parting that is unlike any other parting,

Hope has been severed, no longer uniting

[3309] al-Rabīʻ ibn Aḥmad al-Ḥātimī and Muḥammad ibn ʻAqīl al-Khuzāʻī reported that: ʻAlī ibn Muḥammad ibn ʻUqbah al-Shaybānī reported that: al-Khiḍr ibn Abān al-Qurashī reported that: Ibrāhīm ibn hadbah reported that Anas ibn Mālik (may Allah be pleased with him) said: The Messenger of Allah Said: **(( every one of Allah's servants among men deals with the anguish and throes of death, for his joints greets each other then it parts way until the day of judgment))** (1)

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- Ath-Thawrī is not the narrator to report it on the authority of Qays; there is other fiver narrators who followed him.
- The path of Ṭāriq bin Shihāb is supported by the path of As-Sulamī.
- Any way, the tradition ranks up the degree of (authenticated due to other tradition) considering the total paths.
- After referencing the tradition, from the path of Qays, Al-Ḥākem said:
- This is an authenticated tradition according to the conditions of Muslim, though Ash-Shaykhān did not Referenced it.
- Ad-Dhahabī confirmed that.

(1) **[3309] The assessment of the reliability of the chain of transmitters:**

- Forged ʾIsnād; it includes Ibn Hudba. It includes narrators whom I cannot find.

**The authentication of Ḥadīth:**

- Al-ʿIrāqī cited it in Al-Mughnī ʿAn Ḥaml Al-ʾAsfār (The Sufficient Book for Carrying Books), 02/1211 (4388), and said:
- We narrated it in Al-ʾArbaʿīn (The Forty Traditions) of Abū Hudba Ibrāhīm bin Hudba on the authority of Anas. Abū Hudba is rejected.
- Al-Hindī cited it in Tadhkirat Al-Mawdūʿāt (Remembering the Forged Traditions), p. 214, and said:

(Qur'an 75:29) ﴿and when leg is intertwined with leg﴾

Ar-Rabiʿ ibn Anas said: It means The world is heaped on the Hereafter, which is the narration of Abū aljwzā' and ʿAṭīyah, reported from Ibn Abbas (may Allah be pleased with them), and the narration of ʿAwn and Manṣūr, reported from al-Ḥasan, and the narration of al-Wālibī and bādhān reported, from Ibn Abbas (may Allah be pleased with them) who said: He commanded this world to be intertwined with the Hereafter, so it was on the last day of the world and the first day of the Hereafter.

Which is the narration of Ibn Abī najyaḥ reported from Mujāhid.

Ismāʿīl ibn Abū Khālid said in the same context: The work of this world and the outcome in the hereafter.

Ad-Ḍaḥḥāk explained: People prepare his body, and angels prepare his soul.

Sufyān narrated from al-Hasan and Mujāhid who said: It's where life had met death.

Qatada reported that: hardhship with hardship. Bashīr ibn al-Muhājir narrated that al-Hasan said: They are your legs, if they are wrapped in the coffin, which was the saying of Sa'id ibn al-Musayyib.

[3310] ʿAbd Allāh ibn Ḥāmid al-Wazzān reported that: Abū Muḥammad al-Muzanī reported that: Muṭyn reported that: ʿAlī ibn Naṣr reported that: Khālid ibn Qays, reported that Qatada reported that Al Hasan reported that: His legs died and no longer could carry him.(1)

- Extremely weak.
- Az-Zabīdī cited it in Itḥāf As-Sāda Al-Muttaqīn (Pleasuring the Righteous People), 12/263, Chapter 3: Signs of Death and its Severity. Ibn ʿIrāq Al-Kinānī in Tanzīh Ash-Sharīʿa (Glorifying the Islamic Sharia), 02/254. Al-Biqāʿī cited it Naḍhm Ad-Durr fī Tanāsub Al-ʾĀyāt wa As-Suwar (Organizing the Pearls in Appropriateness of Koranic Verses and Chapters), 08/254. As-Siyūṭī cited it in Jamʿu Al-Jawāmiʿ (Collectiion of Collections), 01/205.

(1) **[3310] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes:
- Khālid bin Qays reports Gharīb traditions. The author's teacher is neither criticized nor authenticated.

Shu'bah, reported that Qatada said: Haven't you seen him marching on both legs.

Abū Mālik said: That's when bones of the legs dry after death.

ʿIkrima said: It's the depart from this world to the hereafter.

Abū Yaḥyá reported that Mujāhid: Trial by trial and woe after woe.

Al-Qurazi said: Matter by matter

Zayd ibn Aslam said: It means the end of the coffin and the legs of the deceased.

Said ibn Jubayr said: Worries and hardships befell him.

As-Suddī said: He doesn't become relieved of anguish until he is stroke by another agony more harder than its precedent.

And the Arabs do not mention legs except in adversity and hardships.

Such as it was mentioned in their idiom:

Legs only then intertwined.

Umayyah ibn Abī al-Ṣalt said in the same context:

They kept me awake, knocking at my door,

My soul restless, filled with anguish and more.

Longing for their presence, when they disturb my sleep,

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**The authentication of Ḥadīth:**

- Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/158. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/110. Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),, 14/201, on the authority of Alḥassan.
- Aṭ-Ṭabarī Referenced it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 29/198. Az-Zamakhsharī referenced it in Al-Kashshāf (The Revealer), 06/271. Niḍhām Ad-Dīn An-Naysābūrī cited it in Gharāʾib Al-Qurʾān (Ambiguous Words of Quran), 06/406 on the authority of Qatāda.
- The tradition is referenced by ʿAbd bin Ḥumayd and Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/477 on the authority of Qulāba.
- Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),,, 14/201 on the authority of Assuddiyy on the authority of Abū Mālik.
- Al-Qannūjī cited it in Fatḥ Al-Bayān fī Maqāṣid Al-Qurʾān (The Rhetorical Book in Explaining The Purposes of Quran), 14/446 without attributing it.

The night of completion, I endure it deep.

ibn ʻAṭāʾ said: It consists of the intensity of the paradox of abandoning one's homeland in the world, leaving parents, and children, and reaching our god Allah the almighty does not know without performing good deeds.

Therefore, ʻUthmān ibn ʻAffān (may Allah be pleased with him) said: I have not seen a sight more terrible than the grave because it is the last of the houses of this world and the first of the houses of the hereafter.

Yaḥyá ibn muʻādh (may Allah have mercy on him) said : When the deceased enters the grave, four angels shall stand on the edge of his grave: One at his head, the second: at his feet, and the third: On his right, and the fourth on his left, the one at his head says: Son of ʾĀdam, ages have passed, and hopes have been cut off, and the one on his right hand says: Holdings and possessions vanished and deeds remained, and the one on his left says: Works are gone and bad results remains, and the one at his feet says: Blessed are you if your earnings are earned from lawful sources, and you are engaged in the service of Allah the exultant.

(Qur'an 75:30) ﴿On that day people will be driven towards your Lord﴾

they are driven by the angels to reap the fruit of the deeds done in this life.

(Qur'an 75:31) ﴿Because, he neither believed..﴾

meaning: Abū Jahl ﴿nor prayed﴾

(Qur'an 75:32) ﴿But on the contrary, he rejected Truth and turned away !﴾

(Qur'an 75:33) ﴿Then he went to his kinsfolk strutting along (in false pride)﴾,meaning arrogantly

Zayd ibn Aslam said: T'is the walk of the kinsmen of Banī Makhzūm

Yatamatta is derived from: l matta which means: The back: swaggering, strutting about in self-conceit

It is said: It's derived from yattamattata: Means strutting, and matt means: Prolongation, but one of the two letter ta'a became a ya'a

Tamatta is said if man wakes up and stretches out.

[3311] Al-Husayn ibn Muḥammad ibn Al-Husayn, ad-Dainuri reported that: Ahmad ibn Muḥammad ibn, ʿAliyy ibn Husayn al-Hamadhani reported that: Muḥammad ibn ʿAlī ibn Mukhallad alfrqdy reported that: Sulaymān ibn Dāwūd alshādhkwny reported that: Sufyān ibn ʿUyaynah reported that Yaḥyá ibn Saʿīd al-Anṣārī heard an old sheikh tell him: Yuḥnnas the retainer of alzubayr say: The Messenger of Allah Said: **((If my nation/Ummah strutted, and were served by both the Romans and Persians, then, at this very moment, men of my nation will take arms against their own folk!))** (1)

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(1) **[3311] The assessment of the reliability of the chain of transmitters:**

- Extremely weak; it includes Ash-Shadhkūnī who is rejected. The ʾIsnād is Mursal.
- The tradition is however autheticated if other paths considered.

**The authentication of Ḥadīth:**

- This tradition is narrated through two paths; each one supports the other. The tradition is authenticated due to another tradition.
- The first path:
- Narrated on the authority of Saʿīd bin Al-Anṣārī:
- Eight narrators report it on the authority of Saʿīd bin Al-Anṣārī:

1- Sufyān bin ʿUyayna:

- The authors narrated it through Ash-Shadhkūnī. Al-Bayhaqī narrated it in Dalāʾil al-Nubūwah (Reflecting on the Signs of Prophecy), 06/525, through Muḥammad bin Yūsuf,; both narrated it on the authority of Sufyān on the authority of Yaḥyā on the authority of Yaḥnus, as Mursal.

2- Faraj bin Fuḍāla:

- Abū ʿUbayd cited it in Gharīb al-ḥadīth (on unfamiliar tradition), 01/279. Abū Al-Qāsim Al-ʾAṣbahānī cited it in Targhīb and Tarhīb (Reward and Punishment), 01/274 (609) through ʿĀmer Al-Anbārī; both on the authority of Faraj on the authority of Yaḥyā on the authority of Yaḥnus, on the authority of ʿAbdullāh bin ʿUmar as Marfūʿ.
- Faraj bin Fuḍāla:
- Weak.

3- ʿUbaydullāh bin ʿAmr:

- Ad-Dānī narrated it in As-Sunan Alwārida fī Al-Fitan (The Traditions on Afflictions),, 01/290 through ʿAliyy bin Maʿbad on the authority of ʿUbaydullāh on the authority of Yaḥyā on the authority of Yaḥnus.

4- ʿImāra bin Ghaziyya:

- Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 01/47 (132), 04/52 (3587) through Yaḥyā bin Bukayr, on the authority of Lahīʿa on the authority of ʿImāra on the authority of Yaḥyā on the authority of Yaḥnus on the authority of

Sufyān added: I told Ibn Abī najīḥ about this hadith and he said: Do you

Abū Hurayra, as Marfūʿ.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 07/237 said:
- The ʾIsnād is sound.
- I say:
- How the ʾIsnād is sound, with the existence of Lahīʿa whose memorization is criticized.

5- Ḥammād bin Zayd:
- Ibn Abī Ad-Dunyā narrated it in At-Tawāḍuʿ wal Khumūl (Modesty), p. 294 (249) through Khalaf bin Hishām: Ḥammād bin Zayd told us that: Yaḥyā reported is on the authority of Yaḥnus as Mursal.
- This ʾIsnād is Sound but is Mursal.

6- Ḥammād bin Salam:
- Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence), 15/112 (6716) through Muʾammal bin ʾIsmāʿīl,, on the authority of Ḥammād on the authority of Yaḥyā on the authority of ʿUbayd bin Sanūṭā on the authority of Khawla bint Qays.
- Muʾammal has bad memorization.

7- Abū Muʿāwiyah Aḍ-Ḍarīr:
- At-Tirmidhī narrated it in the Book of Fitan, Chapter 74 (2261). Baḥshal narrated it in Tārīkh Wāsiṭ (History of Wāsiṭ), p. 223. Al-Bazzār narrated it in al-Baḥr al-zakhkhār (the enriched sea) as in Kashf al-astār (on the Revelation of the Covers), 04/128, through Muḥammad bin ʾIsmāʿīl Wāsiṭī on the authority of Abū Muʿāwiyah on the authority of Yaḥyā on the authority of ʿAbdullāh bin Dinār on the authority of Ibn ʿUmar.
- The ʾIsnād is authenticated as expressed by Al-Albānī in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 02/643. However, At-Tirmidhī said:
- The traditions narrated by Abū Muʿāwiyah on the authority of Yaḥyā have no origins.

8- Mālik bin Anas:
- Ad-Dārimī narrated it in Gharāʾib Mālik (Gharīb Traditions of Mālik), as in takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), Az-Zaylaʿī, 04/128,. Naṣr Al-Maqdisī narrated it in Al-Amālī as in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 02/643. at-Tirmidhī narrated it on the authority of Mālik (Muʿllaq) on the authority of Yaḥyā (Mursal).
- Second Path:
- Mūsā ʿUbayda Ar-Rabdhī:
- ʿAbdullāh bin Al-Mubārak narrated it in al-Zuhd (Asceticism), p. 474 (187). Al-Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 14/395 (4200).
- Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 08/47 through Muḥammad bin Al-Qāsim.
- At-Tirmidhī narrated it in the Book of Fitan, Chapter 74 (2261). Al-Bayhaqī

know what strutting means: It's similar to the following verse: ﴿Then he went to his kinsfolk strutting along (in false pride)﴾ meaning arrogantly

(Qur'an 75:34/75:35) ﴿Nearer unto thee and nearer, again nearer unto thee and nearer (is the doom)﴾

it's a warning of Allah the almighty to Abū Jahl.

al-Khansā' said in the same context:

I contemplated within myself all the concerns,

For my own sake, prioritizing what truly earns.

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narrated it in Dalā'il al-Nubūwah (Reflecting on the Signs of Prophecy), 06/525 through Zayd bin Al-Ḥubāb.

- Abū Yaʿlā narrated it as in takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), Az-Zaylaʿī, 04/128. Ibn Ḥibbān narrated it in Al-Majrūḥīn (The Criticized Narrators), 02/236 through Isḥāq bin Sulaymān.
- Abū Nuʿaym narrated it in Akhbār Aṣbahān (History of Aṣbahān), 01/308 through Rawḥ bin ʿUbāda.
- ʿUqaylī narrated it in al-Ḍuʿafā' (Weak Narrators), 04/162 through ʿUbaydullāh bin Mūsā.
- The six narrators;
- Ibn Al-Mubārak, Ibn Al-Qāsim, Ibn Al-Ḥubāb, Isḥāq, Rawḥ, and ʿUbayda report it on the authority of Mūsā bin ʿUbayda on the authority of ʿAbdullāh bin Dīnār on the authority of ʿAbdullāh bin ʿUmar, as Marfūʿ.
- Concerning this path, at-Tirmidhī said:
- Gharīb Tradition. Ibn ʿUdayy said:
- The narration of Mūsā on the authority of ʿUbaydullāh bin Dīnār, is not familiar nor preserved.
- Al-ʿUqaylī said:
- Abū Mūsā shall not be followed except through a weak path.
- I say:
- Mūsā bin ʿUbayda is weak. But the follow of Yaḥyā bin Saʿīd substantiates the authenticity of the tradition.
- Of course:
- All paths except for that of Yaḥyā, are criticized. The path of Abū Muʿāwiyah as expressed by Al-Albānī in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 02/642,.
- Therefore, the tradition is authenticated, concerning the total paths.

[3312] Abū al-Qāsim al-Ḥasan ibn Muḥammad alsadwusy reported that: Abū Muḥammad ʿAbd Allāh ibn Muḥammad al-Balawī al-adīb reported that: Aḥmad ibn Yaḥyá Thaʿlab reported that:

**Oh, what a pity if our spears reached you,**

**You would be like one fallen into the abyss blue.**

**Your eyes would have witnessed the edge's brink,**

**Prioritizing what truly protects, don't you think?**

Some reviewers said: It means that you are the first and most worthy of this torment, the most deserving, and the first: It is said to a man that an abomination befalls him.

It is said: It is a word that the Arabs say to those who are approached by calamities and its derived from the guardian, which is: nearer

The Almighty revealed: ﴿O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him﴾ (Qur'an 9:123)

It is said: Then what comes next: Which comes near, a poet once said:

**They dispersed their ranks among those behind,**

**While we maintained our formation among those aligned.**

Another one was accounted for saying the following:

**I abandoned anger and love for those to avoid,**

**I returned anew, without branching from your loyal aid.**

[3313] Abū al-Qasim al-Habibi reported that Abū al-Haytham al-Sajizī and was familiar with the meanings say about some scholars: The verse: "Awla" it's a reverted word from Al wail, like it is said: Ma Atyabahu aytabahu, aaqani and akaani, ayamu and ayama, which is derived from ayayim and Qawsu and Qasi and its origin quus.(1)

(1) **[3313] The assessment of the reliability of the chain of transmitters:**
- Al-Ḥākem criticized the author's teacher. I did not find Abū Al-Haytham.
**The authentication of Ḥadīth:**
- Al-Hamadānī cited it in ʾIʿrāb Al-Qurʾān (Parcing the Quran), 04/579. As-Shawkānī cited it in Fatḥ Al-Qadīr (The Almighty's Blessings), 05/394.

The meaning of the verse is as if he were saying to Abū Jahl: Woe to you the day you come, woe to you the day you die, woe to you the day you are resurrected, woe to you the day you enter the fire and reside therein for eternity.

Qatada reported that: It was mentioned to us that when this verse was revealed, the Prophet took edges of Abū Jahl's garment in Batha, and said to him: **((Near to you and nearer,, Again (in the Hereafter) woe be to you, then woe upon woe!)) Abū Jahl said:** Are ye threatening me O Muḥammad? By Allah, neither you nor your Lord can do anything to me, and I am the dearest of those who walked between its two mountains (meaning safa and marwa), and when it was the day of Badr, he sought them and said: As of today, Allah will no longer be worshiped, so Allah, may He be exalted, killed him, in the worst possible way at the hands of the sons of ‘Afrā’, and Ibn Mas'ud (may Allah be pleased with them) annihilated him.

He replied: He told us that Abū Jahl used to say: If I had known that Muḥammad was the Messenger of Allah, I would not have followed a boy from Quraysh.

He told us that the Prophet used to say: **((every Ummah has its pharaoh and Abū Jahl is the pharaoh of this ummah))**

(Qur’an 75:36) ﴿Does the human think he will be left to roam at will?﴾

aimless wandering without purpose

It is said: Asdaytu hajati means I have fulfilled my need, that is, its waste, and camels sudda means they are herded in vain, grazing where they want without a shepherd.

(Qur’an 75:37) ﴿What, was he not an ejaculated drop (of sperm)?﴾

Al Hasan, ibn Muhaysin, Ya‘qūb and Sallām al-Ṭawīl read it with the letter yaa (Alam yaku an Arabic transliteration of the words what was he) which is the narration of Almufḍḍal, Ḥafṣ, ‘Āṣim, and Abū ‘Ubayd as it describes semen.

While others read it with the letter taa Alam taku an Arabic transliteration of the words what was he) which is the narration of Abū Ḥātim in reference to the drop of semen itself and not the liquid (i.e. Drop is a feminine word).

(Qur'an 75:38) ﴿Then did he become a leech-like clot; then did ((Allah)) make and fashion (him) in due proportion.﴾

meaning Allah created man.

(Qur'an 75:39) ﴿And of him He made two sexes, male and female.﴾

(Qur'an 75:40) ﴿Has not He, (the same), the power to give life to the dead?﴾

[3314] Ibn finjawyh reported that: Abū Bakr ibn Malik al-Qaṭī'ī reported that: Muḥammad ibn Yūnus alkdymy reported that: Shu'ayb ibn bayān al-Ṣaffār reported that: Shu'bah reported that: Yūnus al-Ṭawīl reported that Abū Isḥāq al-Hamadānī, reported that al-Barā' ibn 'Āzib (may Allah be pleased with him) said: When this verse was revealed "Has not He, (the same), the power to give life to the dead?" the prophet of Allah affirmed: **(( Praised be Thy name O Allah, for indeed you are the all able))** (1)

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(1) **[3314] The assessment of the reliability of the chain of transmitters:**

- A weak ʾIsnād. It includes Al-Kudaymī, a weak narrator. it includes narrators whom I cannot find.

**The authentication of Ḥadīth:**

- The authors narrated it. Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/397 through Al-Kudaymī on the authority of Shuʿayb on the authority of Shuʿba on the authority of Yūnus on the authority of Al-Barāʾ bin ʿĀzib. We proved before the weakness of that path. But it has two Shāhids (another tradition with the same meaning or text through another ʾIsnād):
- 1- The tradition of Abū Hurayra, may Allah be pleased with him:
- Imām Aḥmad narrated it in his Musnad, 02/249 (7391). Al-Ḥumaydī narrated it in his Musnad, 02/437 (995). Abū Dāwūd narrated it in the Book of Salah, Chapter: The Period Specified for Bowing and Prostration (887). Al-Bayhaqī narrated it in Major Sunan, 02/440 (3692). Al-Baghawī narrated it in As-Sunnah, 03/104 (623) on the authority of ʿAbdullāh bin Muḥammad Az-Zuhrī. at-Tirmidhī narrated it in the Book of Exegesis, Chapter: At-Tīn (3347) on the authority of Ibn Abī ʿUmar. Ibn As-Sunnī in Aʿmal Al-Yawm Wa Al-Layla (The Deeds of Both Night and Day), p. 207 (436) through Ibrāhīm bin Bashshār; All through
- Aḥmad, Al-Ḥumaydī, Az-Zuhrī, Ibn Abī ʿUmar and Ibrāhīm bin Bashshār report it on the authority of Sufyān bin ʿUyayna on the authority of ʾIsmāʿīl bin ʾUmayya on the authority of a nomad narrator on the authority of Abū Hurayra.
- at-Tirmidhī said:
- This tradition is narrated through this ʾIsnād, on the authority of that nomad narrator on the authority of Abū Hurayra.

[3315] Ibn finjawyh reported that: Muḥammad ibn Ibrāhīm al-Rubayʿī reported that: Ibrāhīm ibn ʿAbd Allāh ibn Ayyūb almkhrmy reported that: Ṣāliḥ ibn Mālik reported that: Abū Nawfal ʿAlī ibn Sulaymān reported that: Abū Isḥāq al-Subayʿī, reported that Saʾid ibn Jubayr, reported that ʿAbd Allāh ibn ʿAbbās (may Allah be pleased with him) said: Whoever reads: ﴿Exalt the Name of your Lord, the Highest,﴾ (Qurʾan 87:1) be it an imam or another, he shall sayeth: All praises are due to Allah, exalted be his name. And whoever reads: ﴿NAY ! I call to witness the Day of Resurrection !﴾ and when the reciter reaches the final verse, he is entitled to say: Praised be Thy name O Allah, for

- I say:
- The name of that nomad narrator was cited in weak ʾIsnād.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/554 through Yazīd bin ʿIyāḍ on the authority of ʾIsmāʿīl on the authority of Abū Al-Yasaʿ on the authority of Abū Hurayra. Yazīd bin ʿIyāḍ was accused of lying by Mālik and others. Abū Al-Yasaʿ is not identified.
- Therefore, this tradition is weak as expressed by Al-Albānī in Ḍaʿīf Al-Jāmiʿ (Weak Traditions of Al-Jāmiʿ) (5784).

2- Mūsā bin Abī ʿĀʿisha:

- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/335 on the authority of ʾIsrāʾīl.
- Abū Dāwūd narrated it in the Book of Salah, Chapter: Supplication During Bowing and Prostration (884). Al-Bayhaqī narrated it in his Major Sunan, 02/440. Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 02/288 and in Sharḥ Sunnah (Commentary on Sunnah), 03/105 (604) through Muḥammad bin Jaʿfar.
- Ibn Abī Ḥātem narrated it, as in Ibn Kathīr's Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/204 through Shubāba.
- Both;
- Muḥammad bin Jaʿfar and Shubāba reported it on the authority of Shuʿba.
- Both;
- ʾIsrāʾīl and Shuʿba reported it on the authority of Mūsā bin Abī ʿĀʿisha as Mursal.
- The narrators are authenticated. Mūsā did not meet any companion nor the Prophet (PBUH).
- Therefore:
- This tradition is Muʿḍal.
- In sum:
- The tradition's paths are criticized. But the tradition may be strongly substantiated, considering the total paths.
- Allah knows the best.

indeed you are the all able be it an imam or another. (1)

(1) **[3315] The assessment of the reliability of the chain of transmitters:**

- Weak ʾIsnād. It includes Ar-Rabīʿī and Al-Makhramī are weak. The tradition is authenticated due to another tradition, considering the total paths.

**The authentication of Ḥadīth:**

- The tradition revolves around Abū Isḥāq As-Sabīʿī. Five narrators report it on the authority of Abū Isḥāq As-Sabīʿī:

1- Abū Nawfal ʿAliyy bin Sulaymān:

- The authors narrated it, as we mentioned before.

2- Shuʿba bin Al-Ḥajjāj:

- Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/397 through ʿĀṣim bin ʿAliyy on the authority of Shuʿba.

3- Al-Jarrāḥ bin Ar-Ruʾāsī:

- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/250 on the authority of Abū Kurayb on the authority of Wakīʿ bin Al-Jarrāḥ on the authority of his father.
- The three narrators;
- Abū Wakīʿ, Abū Nawfal and Shuʿba report it on the authority of Abū Isḥāq on the authority of Saʿīd bin Jubayr on the authority of Ibn ʿAbbās as Mawqūf.

4- Sufyān Ath-Thawrī:

- Ibn Abī Ḥātem narrated it, as in Ibn Kathīr's Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/205 through Abū Aḥmad Az-Zubayrī on the authority of Sufyān.

5- ʾIsrāʾīl bin Yūnus bin Abū Isḥāq As-Sabīʿī:

- Imām Aḥmad narrated it in the Musnad, 01/232 (2066). Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 12/13 (12335).
- Abū Dāwūd narrated it in the Book of Prayer, Chapter: Supplication in Salah (883). Al-Bayhaqī narrated it in his Major Sunan, 02/440.
- Abū Yaʿlā narrated it. Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 01/396 through Zuhayr bin Ḥarb.
- Both;
- Aḥmad and Zuhayr report it on the authority of Wakīʿ on the authority of ʾIsrāʾīl.
- Both;
- Sufyān and ʾIsrāʾīl report it on the authority of Abū Isḥāq on the authority of Muslim Al-Baṭīn on the authority of Saʿīd on the authority of Ibn ʿAbbās as Mawqūf.
- I say:
- The scholars have been in dispute over judging Abū Isḥāq; as he once narrated on the authority of Saʿīd, and once narrated on the authority of Muslim on the authority of Saʿīd:
- However judging him is of many probabilites. Abū Isḥāq probably heard it from Muslim on the authority of Saʿīd, and in another time heard it directly from Saʿīd.

# Surah Al-Insan

It's a Makkan surah (meaning it was revealed in Makkah) it consists of one thousand and fifty-four letters, two hundred and forty words, and thirty-one verses.

[3316] Nāql ibn rāqm reported that: Muḥammad ibn shādhah reported that: Aḥmad ibn al-Ḥasan reported that: Muḥammad ibn Yaḥyā reported that: Sullam ibn Qutaybah reported that Shu'bah, reported that 'Āṣim, reported that zarr reported that 'Ubayy may Allah be pleased with him who reported that: The Messenger of Allah Said: **((Whoever recites Surah "Has there not been" will be rewarded with Paradise and divine silk))** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'an 76:1) ﴿Has there not been over Man ....﴾

,meaning: It has come upon man, which is ʾĀdam, peace be upon him, and he is the first to hear the words ﴿a long period of Time﴾ which is forty years, when he was lying between Makkah and at-Taif, before soul was breathed into him ﴿when he was nothing - (not even) mentioned?﴾ does not remember, does not know, and is clueless of what his name and the meaning of it.

It was narrated that 'Umar (may Allah be pleased with him) heard a man recite: "Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?"

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- Al-Ḥākem said:
- An authenticated tradition according to the conditions of Ash-Shaykhān, though Ash-Shaykhān did not Referenced it.
- Ad-Dhahabī confirmed that. Al-ʾArnāʾūṭ said:
- The tradition is authenticated and Mawqūf. The narrators are authenticated

(1) **[3316] The assessment of the reliability of the chain of transmitters:**

- It includes the author's teacher whom I cannot find. Ibn Shādha was neither criticized nor authenticated. ʿĀṣim bin Bahdala is honest and showed confusions.
- The tradition is forged as previously indicated. This ʾIsnād is one of its perfect paths.

so ʿUmar commented saying: I wish it was completed.

ʿAwn ibn ʿAbd Allāh said: A man recited this verse to Ibn Mas'ud (may Allah be pleased with him) and said: I wish that wasn't the case.

(Qur'an 76:2) ﴿Verily We created Man...﴾

meaning: Sons of ʾĀdam ﴿from a drop of mingled sperm,﴾ means: From the semen of man and the female sperm. Every little water in a bowl is similar to a drop of mingled sperm.

ʿAbd Allāh ibn Rawāḥah (may Allah be pleased with him) further commented:

Isn't, man only a drop of mingled sperm in a bowl.

Its plural form is: Nutaaf and nutaf, it originated from: Nataf means it drips.

﴿Mingled﴾ means mixed the word in Arabic is (Akhlatun) its singular form is: Mashaja and mashij, which is similar to khidan and khadin means companion.

Rubah said:

**They toss every hasty dispute aside,**

**Their skins untouched by the blood of enmity's tide.**

It is said: Mashajtu means: I mixed, and mmashujun and mashijis similar to akhlutun and khalit which all mean mixed or mingled.

While Abū Dhuʾayb said:

**As if feathers and wings sprout from him,**

**Opposing the blade, he walks with a unique whim.**

Ibn ʿAbbās (may Abbas (may Allah be pleased with them), ʿIkrima, Mujāhid, and al-Rabīʿ all said: The fluids of both men and woman mix and intermingle in the womb, which results in the creation of a child.

Man's fluid is a white thick fluid, while women's fluid is a yellow and shallow fluid, whoever fluid prevails over the other it affects the gender of the child.

Qatada said: They are the phases of creation: Sperm, then clot, then lump, then flesh, then bone, then Allah clothes bones with flesh thus bringing into being a new creation.

Ad-Ḍaḥḥāk explained: He wanted to differentiate between the colors of both fluids for the man's sperm is white and red, and the woman's sperm is green and red, they are different colors, which is the narration of al-Wālibī reported from Ibn Abbas (may Allah be pleased with them), and Ibn Abī nujayḥ, reported, from Mujāhid, as well as ʿAṭāʾ al-Khurāsānī,, and al-Kalbī who all added: Mingled semen consists of a mixture between redness and whiteness and whiteness and redness or yellowness.

'Abdullah ibn Mas'ud and Usāmah ibn Zayd (may Allah be pleased with them) further commented: They are veins that resides in the sperm.

Ibn Jurayj reported that ʿAṭāʾ said: Mingled sperm resembles thick mixed fluids

In the same context, Al-Hasan said: Yes, by Allah, I was created from the sperm which was mixed with blood, which is menstrual blood, and if you get pregnant, the menstrual blood rises.

Yaman said: Every two colors mixed are Amshaj.

Ibn Kaysan said: Amshaj: Mixture because it consists of intermingled types, so man was created from different types of fluids.

Ahl Ul Maani said: Amshaj is a plural form which means one mixture, because it's an adjective which is similar to saying: Burmah a'ashar and thaub akhlaq and the likes.

[3317] Abū 'Abd al-Rahman al-Salami reported that: Abū 'Uthman al-Maghribī reported that: When I was at Makkah, i was asked: "from a drop of mingled sperm, in order to try him" I said: Allah the Almighty trialled creations with nine mixtures: Three that may lead believers astray, three that are polytheists in its nature, and three that are of good faith.(1)

As for the three that may lead believers astray Hearing, sight and speech.

(1) **[3317] The assessment of the reliability of the chain of transmitters:**
- The author's teacher was criticized.

**The authentication of Ḥadīth:**
- Abū ʿAbdurraḥmān As-Sulamī Referenced it in Ḥaqāʾiq At-Tafsīr (The Facts of Exegesis), and so did the author through the same path.

As for the three that are polytheists: Soul, wit, and inner demon.

As for the three that are of good faith: The mind, the spirit and each person's angel.

If Allah the Almighty supported the slave with aid, the mind prevailed over the heart, and conquered it,, and the soul and passion were captured, so he did not find a way to move, so the soul made peace with the spirit and the wit collaborated with the mind, and the word of Allah became supreme ﴿And fight them on until there is no more tumult or oppression﴾ (Qur'an 1:193).

﴿in order to try him:﴾ means trying him with the moral obligations [of religion] in terms of adherence to lawful acts and prohibition of unlawful acts.

Some of the Arab linguists further added: It has been hastened with the meaning of being after the predicate its metaphor is: "that is why We made him hearing and seeing." to try him with the moral obligations or an implied circumstantial qualifier, meaning 'intending to test him when he is ready'). So, we made him, for that [very] reason, hearing, seeing.

(Qur'an 76:3) ﴿We showed him the Way..﴾

means: We have guided him to the way, We have pointed out to him the path of guidance and distinguished between truth and falsehood,, guidance and misguidance, and good and evil, which is similar to the following verse: ﴿and guided him on the two paths (of good and evil)?﴾ (Qur'an 90:10).

"whether he be grateful or ungrateful." either a believer sensing happiness or a disbeliever writhing in agony means: We created it either such or such.

It is said: We created it either such or such. We showed him the way, whether he thanked or disbelieved, which is the choice of Alfarrā'.

Then he explained the fate of the two groups, and the Almighty revealed:

﴿Lo! We have prepared for disbelievers' manacles﴾ for manacles each are seventy foot high.

﴿and carcans and a raging fire.﴾ it was read: Abū Ja'far,, Nāfi',, Shaybah, and 'Āṣim, and Ḥafṣ, as well as Abū Bakr reported from him al-A'mash, al-

Kisā'ī and Ayyub. All of them by proving the letters Alef as a consonant letter, and the tanween in the connection, which is the choice of Abū ʿUbayd, and Hishām's narration, from the people of the Levant.

Which is against the saying of Ḥamza, and Khalaf Ḥafṣ, and Yaʿqūb at the narration of Ruways and Zayd

Ibn Kathir and Abū 'Amr read "Qawariran" the first with a letter Alef and the second without the letter Alef.

Abū 'Ubayd said: And I saw in Mus'haf Uthman (peace be upon him) "Qawariran" in its first form with an alef: And with its second form: So, I narrated was happened backed by solid evidence which I saw there.

(Qur'an 76:5)﴿Lo ! the righteous...﴾

means namely, the obedient ones, faithful to their lord.

In the same context, Al-Hasan said: They are the ones that harm none, and heed no evil.

Its singular form is bara which is similar to: Shashid "witness" Ashhad, Nasir "supporter" Ansar, Sahib "companion" and Ashab, and bara is of the likeness of: Nahr (river) and anhar, darba and adrab

﴿shall drink﴾ in the hereafter ﴿of a cup﴾ of wine ﴿whereof the mixture is of water of Kafur﴾

Qatada reported that: It wil be mixed with kafur and sweet musk.

ʿIkrima said: Mizajuha means: Its taste.

Ahl Ul Maani said: He wanted Kafur "camphor" in its whiteness, its good smell, and its coldness, because camphor isn't to be consumed, which is similar to the following verse: ﴿until when he had made it (as) fire﴾ (Qur'an 18:96) meaning: If he made it glow like fire.

Ibn Kaysan said: Made of good taste and smell with Kafur 'camphor,", musk, and ginger.

Al Farra'a said: Camphor is said to be the name of a water spring in Paradise.

It is mentioned In the Mushaf of 'Abdullah (may Allah be pleased with him): That the goblet is yellow of scent as beautiful as the scent of camphor.

Both letters qaaf and kaaf come after each other.

al-Wāsiṭī added: When their conditions differed in this world, their drinks differed in the Hereafter, for the cup of camphor cooled the thought of losing the world (and its contents) in their chests.

(Qur'an 76:6) ﴿A Fountain...﴾

It has been used in an accusative form for it follows kafur "camphor" thus shedding more light on the outcome of the people of paradise.

Al-Kisa'i said: As a circumstantial adverb.

It is said: They drink from a fountain.

It is said: From a fountain.

It is said: It means a fountain

It is said: On praise, and, these types of different usage are all permissible.

﴿where the Devotees of Allah do drink﴾ means: Drink it and the letter baa was included as a relative pronoun. It said therein.

﴿making it flow in unstinted Abūndance﴾ meaning: making it gush forth plenteously, in their places of habitations directing it to wherever they wish of their dwellings.

(Qur'an 76:7) ﴿They perform (their) vows...﴾

Qatada reported that: in obedience to Allah in all what was imposed on them in terms of prayer, zakat, Hajj, Umrah and other religious duties.

Mujāhid and 'Ikrima' both said: means: They perform their vows whenever they vowed for the sake of Allah out of obedience, ﴿They perform (their) vows﴾

﴿and stand in awe of a Day the woe of which is bound to spread far and wide,﴾ meaning widespread across the globe it is said: Istatara if a crack spreads in glass, and the word istatara is often used to describe everything that spreads and elongates.

Which resembles the saying of al-Aʿshá:

**And there she appeared, etched in the heart,**

**A rift in my soul, soaring apart.**

(Qur'an 76:8) ﴿who give food, for the love of Him...﴾

Ibn 'Abbas (may Allah be pleased with him) said: They give food despite its shortage, their love and craving of it

al-Dārānī added in the same context: Out of love to Allah the all able.

Al-Husayn ibn al-Fadl said: Out of their love to feed the needy.

﴿the needy, the orphan, and the captive,﴾ which indicates prisoners of war or Muslims locked behind bars for committing an unlawful act.

Qatada said: Allah, may He be exalted, has commanded captives be dealt with swiftly and in a show of mercy even if those captives are polytheists/ idolaters/ pagans/ Mushrikun so, your Muslim brothers are more deserving to be cared for and to be well fed.

Mujāhid, Sa'id ibn Jubayr and ʿAṭā' said: It refers to Muslim captives

[3318] Al-Husayn ibn Muḥammad ibn Al-Husayn Ibn Abdullah, reported that: Mūsā ibn Muḥammad ibn ʿAliyy ibn ʿAbd Allāh reported that: ʿAbd Allāh ibn Muhammad ibn Ibn Nājiyah reported that: ʿAbbād ibn Aḥmad alʿrzmy reported that: My uncle reported that his father reported that ʿAmr ibn Qays reported that ʿAṭīyah reported that,Abū Saʿīd al-Khudrī (may Allah be pleased with him) that the prophet (PBUH) said interpreting the following verse ﴿who give food, for the love of Him to the needy,﴾he said: **Meaning the poor,** ﴿the orphan,﴾ meaning: **Whoever has no father of his,** ﴿and the captive﴾ means:, **((Owned or captured men))**

Abū Ḥamzah al-Thumālī further commented on the issue: captives: Meaning women, the evidence for this interpretation is in the following Hadith: **((Treat women kindly, they are like captives in your hands))** [1]

(1) **[3318] The assessment of the reliability of the chain of transmitters:**
- Extremely weak ʾIsnād. It includes ʿAbbād and his uncle who are rejected. ʿAbdurraḥmān bin Muḥammad is a weak narrator. I did not find Mūsā.

(Qur'an 76:9) ﴿(Saying),"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.﴾

The first being: That the plural of shukr (thanks) is shukur, such as fils (penny) filus (money) and Kufr (polytheism) kufur (acts of polytheism) etc...

The other being: That shukur is a source such as qu'ud (sitting), Du'khool (entry) and Khuru'j (sortie).

Both Mujāhid and Sa'id ibn Jubayr said: As if they spoke of it, but Allah, the Almighty, knew it from their hearts, and He bestowed it upon them, so that every willing believer would desire it.

(Qur'an 76:10) ﴿Lo ! we fear from our Lord a day of frowning...﴾

meaning: Indeed we fear from our Lord a day of frowning, one in which faces scowl, in other words, a horrid day to observe on account of its severity, calamitous', severe in that respect Thatwhy frowning was added as an adjective to the Day, it's like we say: A day of fasting and a night of sleep.

Ibn 'Abbas (may Allah be pleased with him) said: The infidel frowns at that time until sweat flows from between his eyes like tar.

It is said: He described the day as frowning, because of its severity and horror, like a wretched man.

﴿and of fate﴾ (qamtareeran) ʿAliyy reported that Abū Talha reported that Ibn 'Abbas (may Allah be pleased with them) said: Frowning means: Melancholy, and of fate means: A long day.

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**The authentication of Ḥadīth:**

- Ibn Mardawayh referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/485. Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 05/116 through ʿAbbād on the authority of Muḥammad bin ʿAbdurraḥmān on the authority of his father on the authority of ʿAmr bin Qays on the authority of ʿAṭiyya on the authority of Abū Saʿīd.
- Abū Nuʿaym said:
- It is one of Gharīb traditions narrated by ʿAmr. Only ʿAbbād narrated it on the authority of of his uncle.
- I say:
- ʿAbbād is rejected as mentioned before. Therefore the tradition is rejcted.

Al Kalbi added in the same context saying: Frowning means: Which has no chill, and of fate refers to: Its severity.

Qtādah, Mujāhid, and, Muqātil all said: Of fate means: Which shrinks the faces, and grips the foreheads, and between the eyes of its severity.

Al-Akhfash said: Of fate means: The most severe days, and the longest in the duration of its hardships.

It is said: A Qamtarir or Qamatir day(s), if the day is severe and full of hardships.

A poet once said:

**So flee when the war unleashes its dusty storm,**

**And today the gloomy clouds of battle form.**

al-Farrā' chanted:

**Oh, our cousins, do you remember our affliction,**

**Upon you when the day of calamity took its conviction?**

Al-Kisa'i said: It is said: Iqmatar al yaum (the day became full of hardships), izmahara iqmitararan and izmihararan which originated from az-zamharir and amtarir and we say yaumun muqamtarun if a day was severe and full of hardships.

al-Hudhalī added in the same context:

**The warriors brought us to a state of submission,**

**So whoever faced them that day fled in petition.**

(Qur'an 76: 11) ﴿But Allah will deliver them from the evil of that Day...﴾

which they feared ﴿and will shed over them a Light of Beauty and (blissful) Joy.﴾ and has granted them radiance, fairness and resplendence in their faces, and joy.

(Qur'an 76: 12) ﴿And because they were patient and constant, He will reward them....﴾

for their steadfastness in refraining from disobedience

Ad-Ḍaḥḥāk explained: On poorness

Al-Qurazi said: fasting

While 'Aṭā' said: On hunger

Sa'īd ibn al-Musayyab reported that Ibn 'Umar (may Allah be pleased with him) said: The Messenger of Allah was asked about patience: (( there are four types of patience: The first being patience at the first stroke of the calamity, the second is patience needed to perform l religious duties, the third consists of patience on avoiding unlawful sins (major and minor) and the last being patience in times of turbulence))

﴿with a Garden and (garments of) silk.﴾ Al Hasan proceeds: with a blissful Garden to live in and silk to wear.

(Qur'an 76:13) ﴿Reclining ....﴾

Muttakieena (reclining) which is an accusative form on the circumstantial adverb ﴿in the (Garden)﴾ in paradise ﴿on raised thrones﴾ (couches or beds inside canopies if they came together they describe the whole thing)

On the other part, Al-Hasan said: It is the language of the people of Yemen, the great man among them used to take a raised throne, so they (his kinsmen) would say: The raised throne of (his name)

Then, Muqātil proceeded: Raised thrones mean: Raised thrones adorned with pearls and ruby, painted with gold and silver bars, and colors of jewels.

﴿they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.﴾ means: therein either sun or bitter cold, neither heat nor cold

Qatada reported that: Allah the Almighty knew that intensive heat hurts, and raw cold hurts, too so Allah Almighty abated them in paradise.

Murrah al-Hamdani said: Zamharir means: excessive cold

Muqātil Ibn Ḥayyān said: They are something like needle tips coming down from the sky in its coldness.

Ibn Mas'ud (may Allah be pleased with him) said: Excessive cold is a mean of torment.

[3319] Abū al-Qāsim alḥbyby reported that: Ahmad ibn 'Imran al-Sawadi reported that: Abū al-'Abbās Aḥmad ibn Yaḥyá Tha'lab was asked about the following verse: ﴿they will see there neither the sun's (excessive heat) nor (the

moon's) excessive cold.﴾ means: Zamharir means: The moon in the language of the people of Tai', [1] as one of their poets stated:

**And on a night, its darkness veiled and thick,**

**I pierced through it, where the howls did not flick.**

Scholars differed as to the reason for the revelation of these verses, so Muqātil said: It was revealed in a man of Al-Ansar ho fed a person of need, an orphan and a captive in one day.

His story was as follows:

[3320] Ibn finjawyh reported that: Muḥammad ibn Khalaf ibn Ḥayyān reported that Isḥāq ibn Muḥammad ibn Marwān reported that: My father reported that: Ibrahim ibn ʿīsā reported that: ʿAlī ibn ʿAlī reported that, Abū Ḥamzah al-Thumālī reported that: We are informed that a poor man came to the Messenger of Allah and said: **"O Allah's Messenger! Feed me,, the prophet replied:, (( I have nothing to feed you at the moment but ask for whatever you wish for)),** so the man in need sought a man of Al Ansar said while the latter was dining with his wife: I sought the messenger of Allah and said: Feed me, he replied: ((I have nothing to feed you at the moment but ask for whatever you wish for)). The man of the Ansar told his woman: What's your opinion on the matter? She replied: Feed and water him, then an orphan sought the messenger of Allah and said feed me O Messenger of Allah! The prophet said: **((I have nothing to feed you at the moment but ask for whatever you wish for)),** so the orphan sought the man of Al Ansar who the man in need sought and

(1) **[3319] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. Al-Ḥabībī is critcized by Al-Ḥākem. I did not find As-Sawādī.

**The authentication of Ḥadīth:**
- Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/169. Az-Zamakhsharī narrated it in Al-Kashshāf (The Revealer), 06/279. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/411. Ibn Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements), 08/435. Ar-Rāzī cited it in Mafātīḥ Al-Ghayb (Keys to the Unseen), 30/248.
- Some of them did not attributed it.

told him: Feed me the man of the Ansar told his woman: What's your opinion on the matter? She replied: Feed and water him, then a captive sought the messenger of Allah and said: **"O prophet of Allah! Feed me, the prophet replied: (( I have nothing to feed you at the moment but ask for whatever you wish for)),** so the captive sought the man of Al Ansar who the orphan sought and told him: Feed me The man of the Ansar told his woman: What's your opinion on the matter? She replied: Feed and water him, all of this in one hour so Allah the almighty revealed the following verse ﴿who give food, for the love of Him to the needy, the orphan, and the captive,﴾ [1] on the man of Al ansar who fed the three who sought him in this very hour.

Others said: It was revealed in ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) and Fāṭima (may Allah be pleased with her), and a maidservant for them is called Fiḍḍah, may Allah be pleased with her.

And the story was as follows:

[3321] Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Muḥammad ibn ʿAlī al-Shaybānī al-Adl reported that he read in the month of Safar in the year eighty-seven and three hundred and said: Abū Ḥāmid Aḥmad ibn Muḥammad ibn al-Ḥasan ibn al-sharqī reported that: Abū Muḥammad ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Wahhāb al-Khuwārizmī who is al-Aḥnaf ibn Qays's cousin narrated in the year two hundred and fifty eight saying: Aḥmad ibn Ḥammād al-Marwazī, reported that: Maḥbūb ibn Ḥamīd al-Baṣrī

(1) **[3320] The assessment of the reliability of the chain of transmitters:**

- Extremely weak. It includes Isḥāq and his narration cannot be provided as evidence, and his father is rejected. I did not find Ibrāhīm bin ʿīsā. I did not recognize ʿAliyy. Ath-Thumālī is weak, and Mufāwiz is placed between him and the Prophet (PBUH).

**The authentication of Ḥadīth:**

- Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/294. Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements), 08/432. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/128. Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/378, on the authority of Muqātil.
- Some of them named the man as:
- Abū Ad-Daḥdāḥ Al-Ansārī.

reported that _ he was asked about this story by Rūḥ ibn ʿUbādah-: al-Qāsim ibn Bahrām reported that Layth reported that Mujāhid reported that Ibn 'Abbas (may Allah be pleased with them) said:

[3322] Abdullah ibn Hamid, reported that: Abū Muḥammad Aḥmad ibn ʿAbd Allāh al-Muzanī reported that: Abū al-Ḥasan Muḥammad ibn Aḥmad ibn Suhayl ibn ʿAlī ibn Mahrān al-Bāhilī - situted at al basra- reported that: Abū Masʿūd ʿAbd al-Raḥmān ibn Mihr ibn Hilāl reported that: al-Qāsim ibn Yaḥyá reported that Abū ʿAlī al-ʿAnbarī, reported that Muḥammad ibn al-Sā'ib reported that Abū Ṣāliḥ, Ibn ʿAbbās (may Allah be pleased with them)

[3323] Abū al-Ḥasan ibn Mahrān, reported that, and Muḥammad ibn Zakarīyā al-Baṣrī reported that, Shuʿayb ibn wāqd al-Muzanī said: al-Qāsim ibn Bahrām reported that Layth reported that Mujāhid reported that Ibn 'Abbas (may Allah be pleased with them) commented on the following verse: ﴿They perform (their) vows, and they fear a Day whose evil flies far and wide.﴾

he said: Al-Hasan and Al-Hussayn, peace be upon them, fell ill, so their grandfather Muḥammad visited them, along with Abū Bakr and ʿUmar (may Allah be pleased with them), then lots of the Arab masses visited them saying, O Abū Al-Hasan: If you maketh a vow for the sake of your sons – and every vow that is not fulfilled is not deemed a vow – ʿAlī (peace be upon him) replied: If my sons are healed from their malady,, I shall fast thankfully for the sake of Allah for three days, then a maidservant further proceeded: She was a Nubian maid known as Fiḍḍah, she said: I shall fast for the sake of Allah in gratefulness for three days if both my masters are cured. So, Allah the almighty cured the two boys, and Muḥammad's household didn't have on them much or less so ʿAlī (may Allah's mercy be upon him) seeking Shamʿūn ibn jābā alkhybrī, who was a jew, and borrowed three saas of barley.

In the hadith of al-Muzni, Ibn Mahran al-Bahili narrated: ʿAlī (may Allah be pleased with him) sought a Jewish neighbor of his, who worked wool, the neighbor was known as: Shamʿūn ibn jābā, that he told him: Can you give me a piece of wool that Muḥammadʿs daughter shall spin for you for three ounces

of barley He said: Aye, then he (ʿAlī) returned with barley and wool, he told Fāṭima the whole story, she obeyed and accepted, it was said: Then Fāṭima proceeded to a saa and grinded it, she baked five pieces of bread for every one a piece ʿAlī prayed Al Maghreb prayer with the prophet (PBUH) then he returned home, then when food was put at the table, a man in need sought their door and said:, Peace be upon you O, household of Muḥammad, I'm but a poor Muslim, feedeth me, may Allah the Almighty feed you from the tables of Paradise, and ʿAlī(may Allah be pleased with him) heard him and said:

**O Fatima, bearer of glory and certainty,**
**O daughter of the best of all humanity,**
**Do you not see the wretched, the destitute,**
**Standing at the door, with longing absolute?**
**They complain to Allah, seeking solace and peace,**
**They turn to us, hungry and sorrow's increase.**
**Each person is bound by their own earnings' ties,**
**While the doers of good deeds clearly arise.**
**Their destination is the highest Paradise,**
**Forbidden by Allah to those in anguish's guise.**
**As for the miser, their position is demeaning,**
**They fall into the fire, as prisoners, screaming.**
**Their drink is scalding, with boiling and searing,**

Then Fāṭima replied:

**Your command, O cousin, is heard and obeyed,**
**No harm or waste exists in what you've laid.**
**Guided by goodness, its makers I aid,**
**Feeding them without concern for time's fade.**
**I hope that when I satisfy the hungry's need,**
**I join the righteous and the congregation indeed.**
**And enter the eternal abode, seeking intercession's lead.**

He replied: So they gave him food,, and they stayed their day and night, not tasting anything but sore water,, and when it was the second day, Fāṭima (may Allah be pleased with her) rose to another Sa'a,, she grinded it, and baked pieces of bread,, ʿAlī prayed Al Maghreb prayer with the prophet (PBUH) then he returned home, then when food was put at the table,, suddenly an orphan sought them,, he stood at the door and said: Peace be upon you O, household of Muḥammad, I'm but an orphan from the sons of Muhājirūn (people of Makkah who performed Hijra with the prophet) my father was martyred at the day of aqaba (at the times of the expedition of TAbūk), feedeth me, may Allah the Almighty feed you from the tables of Paradise, and ʿAlī(may Allah be pleased with him) heard him and said:

**Fatima, daughter of the noble lord,**
**Daughter of a Prophet, never to be ignored.**
**Allah blessed us with this orphaned child,**
**Who shows mercy today, tender and mild.**
**His destiny lies in Paradise, sublime,**
**Eternal bliss denied to the wicked and unkind.**
**They stumble in Fire, destined for the abyss,**
**Drinking pus and scalding liquid, an unbearable hiss.**

Then Fāṭima replied:

**I indeed give to them without hesitation,**
**And prioritize Allah's favor upon my own kin.**
**They wake up hungry, my dear offspring,**
**Even the youngest falls in the battlefield's swing.**
**In Karbala, they are killed through treacherous plot,**
**Woe to the murderer, burdened with remorse and rot.**
**They fall into the fire, descending to the lowest abode,**
**Their hands shackled, as if carrying a heavy load.**
**They are oppressed beyond measure, bound in chains,**
**The oppressors' cruelty surpassing all constrains.**

He replied: So they gave him food,, and they stayed for two days and two nights not tasting anything but sore water,, and when it was the third day, Fāṭima (may Allah be pleased with her) rose to another Sa'a,, she grinded it, and baked pieces of bread,, ʿAlī prayed with the prophet (PBUH) then he returned home, then when food was put at the table,, suddenly a captive sought them he pleaded: Peace be upon you O, household of Muḥammad, I'm but a captive,, you capture and tie us but don't feed us, i'm Muḥammad's captive,,, feedeth me, may Allah the Almighty feed you from the tables of Paradise, and ʿAlī(may Allah be pleased with him) heard him and said:

**Fatima, O daughter of Prophet Ahmad,**

**Daughter of the noble leader, highly revered.**

**This captive belongs to the guided Prophet,**

**Bound in captivity, his struggles are heard.**

**He complains of hunger's extended reach,**

**Whoever feeds him today shall find reward beseeched.**

**In the presence of the Most High, the One and Only,**

**What the farmer sows, he shall reap accordingly.**

**So feed him with no hesitation or complaint,**

**And you shall be rewarded with blessings that never faint.**

Then Fāṭima replied:

**Nothing remains of what I brought except a measure,**

**My hands have been emptied along with my arm's pleasure.**

**By Allah, my sons are among those afflicted by hunger,**

**Their father is a doer of good, a creator and builder.**

**He creates kindness with innovative grace,**

**Stretching his arms far, with an extended embrace.**

**And on my head, there is no mask to conceal,**

**Except a mask woven by skilled hands, real.**

He replied: So they gave him food,, and they stayed for three days and three nights not tasting anything but sore water,,, then on the fourth day, when they fulfilled their vow,, ʿAlī took Al Hasan in his right hand and Al Husayn in his left hand, then he sought the prophet while they were shaking from hunger like chicken, then when the prophet saw them, he said: **((O Abū Al Hasan, it pains my heart to see you in such state, let's go to my daughter Fāṭima)) they sought her in her prayer niche, where she was sitting with her stomach thin as a paper from hunger, with sunken eyes. When the prophet saw her, he cried: ((Grant us Thy relief O Allah for those of the household of Muḥammad are dying from starvation))** Jibrīl Peace be upon him descended upon them saying: O Muḥammad ! taketh this for the sake of your household.

He replied: **((What shall I taketh O, Jibrīl ?))** Then he recited: ﴿Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned ?﴾ until the verse: "(Saying), ﴿We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.﴾ Then he continued reciting until he reached the end of the surah.[1]

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(1) **[3323- 3321] The assessment of the reliability of the chain of transmitters:**

- Extremely vague ʾIsnād. The tradition is false. The ʾIsnād includes Al-Qāsim bin Bahrām on the authority of Al-Layth.
- Al-Qāsim is rejected. Al-Layth showed many confusions. The path of Alḥassan Al-Bāhilī is plenty of rejected and unknown narrators.

**The authentication of Ḥadīth:**

- It is reported on the authority of Ibn ʿAbbās and Al-Aṣbagh bin Nabāta as Mursal.
- Ibn ʿAbbās:
- It is reported by two narrators on the authority of Ibn ʿAbbās:

1- Mujāhid bin Jabr:

- The authors narrated it through Shuʿayb bin Wāqid and Rawḥ bin ʿUbāda; both on the authority of Al-Qāsim bin Bihrām on the authority of Al-Layth on the authority of Mujāhid.

2- Abū Ṣāleḥ:

- The authors narrated it through Abū ʿAliyy Al-Anbārī, on the authority of Muḥammad bin As-Sāʾib on the authority of Abū Ṣāleḥ. Ibn Mardawayh narrated it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/485 on the authority of Ibn ʿAbbās.
- Al-Aṣbagh bin Nabāta:

Don't you see that you say in the beginning: By Allah, the Prophet is true,

- Ibn Al-Jawzī narrated it in Al-Mawḍūʿāt (Forged Traditions), 02/172 through Abū ʿAbdullāh As-Samarqandī on the authority of Muḥammad bin Kathīr on the authority of Al-Aṣbagh as Mursal.
- The tradition is false concerning its ʾIsnād and bodytext.
- Ibn Maʿīn's opinion about Al-Aṣbagh:
- He is nothing. Aḥmad's opinion about Muḥammad bin Kathīr:
- We burned his book. Aḥmad's opinion about As-Samarqandī:
- He is not trusted, according to Ibn Al-Jawzī in Al-Mawḍūʿāt (Forged Traditions),.
- Concerning the Bodytext:
- The scholars opinions:
- Abū ʿAbdullah Al-Ḥākīm At-Tirmidhī cited it in Nawādir Al-ʾUṣūl (The Rare Principals), 01/367, and said:
- Our hearts reject it.
- And said:
- This tradition is forged, and the narrators intended to deceive the listeners. The ignorant wishes that what is said is not true. He does not know that anyone with these characters is defamed. Allah says:
- (They ask thee how much they are to spend; Say: "What is beyond your needs.")
- That is beyond your needs and your children's needs.
- The Prophet (PBUH):
- (The best charity is (the one which is given) out of surplus, and begin (charity) with those who are under your care;)
- It is the obligation of husbands to spend on their wives and children. The Prophet (PBUH):
- (It is enough for a person to be considered sinful, that he neglects those whom he is responsible to sustain.)
- How could anyone think that ʿAliyy may not know that and make his five-to-six year old children feel hungry for three days until they are harmed and their eyes went inside to the degree that made the Prophet (PBUH) cries.
- Assuming that he favored the asker over himself, he may not make his children feel hunger for three days. Only fools could believe that. The righteous people shall never beleive that ʿAliyy may commit such thing. This poem are fabricated as it may not be attributed to ʿAliyy and Fāṭima until those narrators conveyed it to us.
- Ibn Al-Jawzī referenced it in Al-Mawḍūʿāt (Forged Traditions),, and said:
- Indeed, this tradition is forged. We can even know that from the bad formulation and phrasing of its wording and poems and the actions that may never be committed by those noble people.
- As-Samʿānī cited it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 06/116, and said:
- This story includes a lot of misconception, and we avoided to mention it.
- Al-Qurṭubī cited it in Al-Jāmiʿ li Aḥkām al-Qur'ān (The Compilation of the Quranic Rules), 19/128, and said:

if you say: Nay! By Allah, the Prophet is true, it is as if you refuted the prophet deniers' claim.

[3302] ʿAqeel ibn Muḥammad reported that al-Muʿāfá ibn Zakarīyā reported that Muḥammad ibn Jarir, he said: Abu Kuʿrāib reported that: Waki' reported that Sufyan, and Musa'ar,reported that Ziyad ibn Alaqah reported that al-Mughirah ibn Shu'bah (may Allah be pleased with him) who said: They say the resurrection, the resurrection, but the resurrection of one of them is his death.

[3303] It was narrated from Sufyan and Mas'ar, from Ibn Abi Qays, who said: I witnessed ʿAlqamah in a funeral and when the deceased was buried, he said: It's but his resurrection.

"No! I swear by the reproachful soul!" Sa'id ibn Jubayr and ʿikrima both said: For it blames for good and evil, but is impatient for prosperity and adversity.

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- An-Naqqāsh, Ath-Thaʿlabī and Al-Qushayrī and other exegesis mentioned a false story attributed to ʿAliyy and Fāṭima.
- Al-Qurṭubī cited it and quoted the aforementioned statement expressed by Al-Ḥākīm At-Tirmidhī, and said:
- Such traditions are false and geniuses disbelieve it. Anything has a trap set and planned for it, particularly this Religion.
- Abū Ḥayyān in Al-Baḥr Al-Muḥīṭ (The Massive Ocean), 08/403 said:
- An-Naqqāsh, mentioned a long story which seems to be false due to the
- Bad formulation and phrasing of its wording and poems and its bad meanings.
- Some cited the full text of that tradition and others cited it summerized.
- See:
- Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations), 06/168.,Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/401. Al-Wāḥidī narrated it in Asbāb An-Nuzūl ( Reason of Revelation), p. 470. As-Samʿānī cited it in in Tafsīr al-Qurʾān (The Exegesis of the Quran), 06/116. Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 08/295. Az-Zamakhsharī referenced it in Al-Kashshāf (The Revealer), 06/278. Ibn Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements),, 08/432. Al-Balansī cited it in Mubhamāt Al-Qurʾān (Ambiguous Meanings of Quran), p.688. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/128. An-Naysābūrī cited it in Gharāʾib Al-Qurʾān (Ambiguous Words of Quran), 06/412. Ash-Shihāb Marginal Gloss upon Al-Bayḍāwī, 09/354.

Mujāhid said: Regrets things of old and blames the person it says: If you've done such and such, it would've turned out in such way.

Qatada said: reproachful: immorality

Ibn 'Abbas (may Allah be pleased with him) said: It's despicable.

Al Farra'a said: There is no righteous or immoral soul but blames the person if he had done good, it says: If only you had increased it, and if you do misdeeds, your soul would say: I wish I hadn't done so and so.

Ibn Mahrān added that: the Prophet (PBUH) had approached Fāṭima, may Allah be pleased with her, and saw their situations and then cried, saying, **((You have been so, for three days, though I was not ware))**, then Jibrīl ascended with these verses: ﴿Indeed, the virtuous will have a drink ˹of pure wine˺— flavoured with camphor— ˹from˺ a spring where Allah's servants will drink, flowing at their will.﴾

He said: it is a spring in the Prophet's place in Paradised, therefrom the rivers shall reach the prohpets and believers' houses.

﴿They ˹are those who˺ fulfil ˹their˺ vows﴾, it refers to ʿAliyy, Fāṭima, Alḥassan, al-Ḥusayn and their she-servants Faḍḍa, may Allah be pleased with them. ﴿and fear a Day of sweeping horror, and give food—despite their desire for it—to the poor,﴾ that is they overvcome their appetite and prefer to feed the Muslim poor, orphans and captives, saying, "˹saying to themselves,˺ ﴿We feed you only for the sake of Allah, seeking neither reward nor thanks from you.﴾

He said: They did not declare that by their tongues; they rather conceal it, expressing that they only seek the reward from Allah, be Glorified. Allah, the Exalted, revealed: ﴿So Allah will deliver them from the horror of that Day, and grant them radiance and joy,﴾ that appear on their faces and conquer their hearts. Allah will ﴿reward them for their perseverance with a Garden ˹in Paradise˺ and ˹garments of˺ silk.﴾ and ﴿There they will be reclining on ˹canopied˺ couches, never seeing scorching heat or bitter cold.﴾

Ibn ʿAbbās, may Allah be pleased with him and his father: Whenever the people of the Paradise see their places enlightened by a light similar to the sunlight, they would ask Riḍwān, 'O, Riḍwān, Allah said ﴿'never seeing scorching heat or bitter cold.'﴾", and he would repliy, 'this is neither a sun nor a moon; it is Fāṭima and ʿAliyy's laughs and smiles which enlightened the Paradise.' Allah said: "Is there not a period of time …" until the verse: "Your striving has been appreciated." And about that, I rhythmed:

**I am a guardian to a young lad,**

**Sent down to him, so have you come near?**

Accordingly, this Sūrah is Medinan.

The scholars differed upon which period this Sūrah was revealed; Meidinan or Meccan period? Mujāhid and Qatāda said: the whole Sūrah is Medinan; Alḥassan and ʿIkrima: the whole Sūrah is Medinan except for one verse which is "do not yield to any evildoer or ⌜staunch⌝ disbeliever from among them." And the others said: the whole Sūrah is Meccan. Allah knows the best.

(Qur'an 76:14) ﴿The Garden's shade will be right above them, and its fruit will be made very easy to reach.﴾.

The transliteration: wa dāniyatan ʿAlayhim ḍhilāluhā

The reason beyond citing dāniyatan 'near' in a state of Nasb is: either the conjunction made with the verb muttakiʾīn, the conjuction made with the clause lā yarawna fihā shamsan wa lā zamharīrā, or due to the omitted appraisal phrase. However, dāniyatan is in a form of feminine as ḍhilāluhā is cited in the plural form.

ʿAbdullāh, may Allah be pleased with him, recited wa dāniyan ʿAlayhim as the verb is brought forward.

ʾUbayy recited it: wa dānin in a state of Rafʿ for resuming the statement.

And the fruits will be made very easy to reach, so that dwellers of the Paradise may eat the fruits while they are sitting, standing or in any other attitude, by the method they want.

[3324] ʿAbdullāh bin Ḥāmed bin Muḥammad reported us that: Ḥāmed bin Muḥammad told us that: Mūsā bin Isḥāq told us that: may father told us that: Sufyān told us on the authority of Ibn Abī Najīh on the authority of Mujāhid that: The Paradise's ground is leafs, its sands is musk, its trees roots are golden, its lush branches are pearls, chrysolites and corundum, and belowe exist the fruits. The People of the Paradise may eat in whatever attitude they like. Allah said: ﴿and its fruit will be made very easy to reach.﴾ (1)

(Qur'an 76:15-16) ﴿They will be waited on with silver vessels and cups of crystal—crystalline silver, filled precisely as desired.﴾.

The exegets opined: it refers to the whitness of silver to portray the transparency of the vessels which is pure like glasses, and it is made of silver.

[3325] Muḥammad bin ʿAbdullāh bin Ḥamdūn reported us that: Makkī bin ʿAbdān told us that: ʿAbdurraḥmān bin Bishr told us that: Sufyān told us that;

And

[3326] ʿAbdullāh bin Ḥāmed reported us that: Muḥammad bin Ḥamdawayh told us that: Maḥmūd bin ʾAdam told us that: Sufyān told us on the authority of ʿAmr on the authority of ʿIkrima on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father, concerning the verse: ﴿crystalline silver, filled precisely as desired.﴾: If you took a pieace of silver from the world and coined it in a shape of a fly's wing, you woud not see the water through it. However, the Pradise's vessels feature the purity and transparency of chrystalline silver. (2)

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(1) **[3324] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated except for: the author's teacher who is neither criticized nor authenticated.

**The authentication of Ḥadīth:**

- Ibn Abī Shaybah narrated it in his Muṣannaf, 13/94 (1). Saʿīd bin Manṣūr, Ibn Al-Mundhir and Al-Bayhaqī referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/487. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 16/188. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/137 on the authority of Mujāhid

(2) **[3326- 3325] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated, except for both teachers of the author whom are neither criticized nor authenticated.

Al-Kalbī and ath-Thumālī said: Allah Has made the vessles of each people from their ground sands; and the Paradise's sand is silver, so that their drink vessels are made of silver.

﴿filled precisely as desired.﴾

They shall drink without an increase nor a decrease, until they are satisfied.

Ar-Rabīʿ and al-Qurṭubī said: they will drink water in a palm size.

The majority recited it: Qaddarūhā by placing Fatḥa over the letters Qāf and Dāl. Their servants will deliver them a specified quantity.

[3327] Ibn Fanjawayh reported us that: ʿUbaydullāh bin Muḥammad bin Shanaba told us that: ʾAbū Ḥāmed al-Mustamlī told us that: Muḥammad bin Ḥātem az-Zammī told us that: Hushaym told us that: Ismāʿīl bin Sālem told us that: ash-Shaʿbī recited it Quddirūhā by placing Damma letter Qāf and Kasra under the letter Dāl, meaning that the quantity will be specified for them with no extra nor minus amounts. He said: I heard other scholars said: they specified the quantity implicitly in themselves, and the vessels will hold the same amount they specified. (1)

- Referencing the Tradition:
- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/338 and in his Muṣannaf on the authority of Sufyān bin ʿUyayna on the authority of ʿAmr.
- Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection),, p.185 (348), Chapter:
- The Garments of People of Paradise. Saʿīd bin Manṣūr narrated it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/487 through ʿUrwa.
- Both;
- ʿAmr and ʿUrwa report it on the authority of ʿIkrima on the authority of Ibn ʿAbbās.

(1) **[3327] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated, except for Ibn Shanabah and Al-Mustamlī whom are neither criticized nor authenticated.

**The authentication of Ḥadīth:**

- ʿAbd bin Ḥumayd referenced the recitation it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/487. Al-Farrāʾ cited it in Maʿānī Al-Qurʾān (Meanings of Quran), 03/217. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/217. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an), 05/412. Ibn Al-

(Qur'an 76:17) ﴿And they will be given a drink ˹of pure wine˺ flavoured with ginger﴾.

A drink of ginger that pleases and invokes happiness.

Arabs like ginger. The poet said:

Kaʾanna janniyyan mina az-Zanjabīl bāta bi fīhā wa aryan mushāra

Meaning: while asleep, it seems like her mouth bears a pick of fragrant ginger and sweat honey.

It was said that it is a spring falvored with ginger in the Paradise.

Qatāda said: it will be pure for the most righteous people of the Paradise, and mixed for the other dwellers of the Paradise.

(Qur'an 76:18) ﴿from a spring there, called Salsabîl.﴾.

Qatāda said: they may divert it as desired.

Mujāhid said: they would drink it smoothly.

Yamān said: tastful and sweaty.

The Arabs describes the drink as salsal, salsāl or salsabīl when it flows smoothly.

ʾAbū al-ʿĀliya and Muqātil bin Ḥayyān said: it was called salsabīl as it mainstreams across their routs, roads and houses, from the Throne located in Eden. The heaven drink is cool as camphor with a ginger taste and musk scent.

Tusammā 'called' as cited by the original Arabic Holy Text means it is described, as the majority of scholars view that salsabīl is an adjective not a noun.

(Qur'an 76:19) ﴿They will be waited on by eternal youths. If you saw them, you would think they were scattered pearls.﴾.

(Qur'an 76:20) ﴿And if you looked around, you would see ˹indescribable˺ bliss and a vast kingdom.﴾.

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Jawzī cited it in Zād Al-Masīr (The Travel Supplements),, 08/437. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/139. Abū Ḥayyān cited it in Al-Baḥr Al-Muḥīṭ (The Massive Ocean), 08/389. It is non-Mutawātir recitation.

The Paradise's dweller with a lowest degree may walk in his kingdom for one thousand year to reach its end, though he can see its very end as he sees its beginning.

It was said that: the angels may aske their permission before entering.

Some said: it refers to the eternal ownership of their rewards.

ʾAbū Bakr al-Warrāq said: their kingdoms are eternal and may not disappear.

Muḥammad bin ʿAliyy at-Tirmidhī said: they would say 'be' to whatever they want, and it shall come to existence.

(Qur'an 76:21) ﴿The virtuous will be ⌜dressed⌝ in garments of fine green silk and rich brocade, and adorned with bracelets of silver, and their Lord will give them a purifying drink.﴾.

Transliteration: ʿĀliyahum thiyābu sundusin khudrun wa istabraqun waḥullū asāwira min fiḍḍatin wasaqāhum rabbuhum sharāban ṭahūran.

Qatāda, Mujāhid, Ibn Sīrīn, ʿAwn al-ʿAqīlī, Ibn Muḥayṣin, ʾAbū Jaʿfar Yazīd bin QaʿQāʿ, Nāfiʿ, al-ʾAʿmash, Ḥamza and ʾAyyūb recited it ʿĀlīhim by placing sukūn over the letter Yāʾ considering it an adjective by the verb. You may describe something to be Aʿlāhum to express that he is the best one of them, which is opined also by ʾAbū ʿUbayd who followed ʿAbdullāh bin Masʿūd's recitation ʿĀliyatahum, and adopted theinterpretation of Ibn ʿAbbās, may Allah be pleased with him and his father that states: have not you seen a man with clothing that is outranked by another one!

The others recited it ʿĀliyahum; and adverbial phrase in a state of Nasb, meaning: above them.

Some said: it is similar to the verse: ﴿Lāhiyatan qulūbuhum﴾, and we had mentioned before the case for fronting the adjective and postponing the subject.

And some said: it means that the clothing will a high place for them, similar to the verse: ﴿Hadyan bāligha al kaʿba﴾.

khudrun wa istabraqun ﴿garments of fine green green silk and rich brocade﴾.

Ibn Kathīr and ʾAbū Bakr recited it khudarin in a state of Jarr, as an adjective for sundusin ‘silk’, and istabraqun ‘brocade’ in a state of Rafʿ as an adjective for thiyābu ‘garments’.

ʾAbū Jaʿfar, Ibn ʿĀmer, ʾAbū ʿAmr and Yaʿqūb recited it by reversing the grammatical cases for both words by placing istabraqin in a state of Jarr and khudarun ‘brocade’ in a state of Rafʿ, as opined by ʾAbū ʿUbayd and ʾAbū Ḥātem.

Nāfiʿ, ʾAyyūb and Ḥafṣ recited it by placing both words in a state of Rafʿ.

Yaḥyā bin Waththāb, al-ʾAʿmash, Ḥamza, al-Kisāʾī and Khalaf recited both in a state of Jarr.

﴿adorned with bracelets of silver, and their Lord will give them a purifying drink.﴾

The drink is pure of any dirties and never been processed by hands or legs, unlike the wine of the worldly life.

ʾAbū Qulāba and Ibrāhīm said: it will come out from their bodies through sneezing with a scent of musk, not through urination. the man in the Paradise will have the lust and the appetite of one hundred men in the worldly life, and he shall eat unitl being satisfied, then he will be delivered a pure drink. Their body wastes will be discharged in a form of a scent that is more fragrent than musk through the skin. Then the lust and the appetite will resume its original status.

Some said: it will purifiy the believer from their sins so that they may enter the Paradise.

Jaʿfar said: it will purify them from anything of the worldly life.

ʾAbū Sulaymān ad-Darānī said: Allah would give them drink on the carpet of kindness to push his heart away from all people, and Allah showed them the certain fact, specified the a sitting place on the holy pulprit, and rewarded us excellently until the tears of longing flowed from their eyes, and Allah safeguarded them against the dissapointement moments, and vivd them by the wonderful gathering.

[3328] I heard ʾAbū al-Qāsim al-Ḥabībī saying that: I heard ʾAbū ʿAbdullāh Muḥammad bin ʿUbaydullāh ash-Shāshī saying that: I heard al-Ḥassan bin ʿAllawayh ad-Dāmaghānī saying that: ʾAbū Yazīd al-Busṭāmī, may Allah have mercy with him, concerning the verse ﴿and their Lord will give them a purifying drink﴾: Allah pured them, so that they would love no one but Allah. Allah Has specified a drink for the best of His servants so that they may gradually approach the supreme place, as stated by the verse: ﴿at the Seat of Honour in the presence of the Most Powerful Sovereign.﴾ (1)

[3329] I heard ʾAbū ʿAbdurraḥmān as-Sulamī saying that: I heard ʾAbū Bakr ar-Rāzī saying that: I heard Ṭayyib al-Ḥammāl saying that: I was led in ʿIshāʾ prayer by Sahl bin ʿAbdullāh who recited ﴿and their Lord will give them a purifying drink﴾ and kept moving his mouth like he was sucking something. When we finished the prayer, I asked him, 'Was you reciting or drinking?' and he replied, 'By Allah, Had not I found a pleasure that is similar to the pleasure upon drinking, I would not recite the verse.'(2)

[3330] al-Ḥusayn bin Muḥammad bin al-Ḥusayn al-Ḥadīthī reported us that: Hārūn bin Muḥammad bin Hārūn told us that: Ḥāzim bin Yaḥyā al-Ḥalwānī told us that: Muḥammad bin ʿAbdullāh bin ʿAmmār al-Mawṣilī told us that: ʿAfīf bin Sālim told us on the authority of ʾAyyūb bin ʿUtba on the authority of ʿAṭāʾ on the authority of Ibn ʾUmar, may Allah be pleased with

(1) **[3328] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. Al-Ḥākem judged the author's teacher as liar. I did not find the author's teacher.

**The authentication of Ḥadīth:**
- Al-ʾĀlūsī cited it in Rūḥ Al-Maʿānī (The Spirit of Meanings),,, 29/164. I only found it cited by Al-ʾĀlūsī.

(2) **[3329] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād; it includes the author's teacher who is criticized. It includes narrators whom I cannot find and whom are neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- Abū ʿAbdurraḥmān As-Sulamī Referenced it in Ḥaqāʾiq At-Tafsīr (The Facts of Exegesis),. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/145.

him and his father, that: an Abyssinian man came to the Prophet (PBUH) who told him, **((Ask me whatever you want.))** The Abyssinian man said, 'You, the Arabs, were favored over us by appearance, skincolor and prophecy. If I adhered to your religion and followed you, would I accompany you in the Paradise?' The Prophet (PBUH) said, **((Yes, By Him in Whose Hand my soul is! Every man with a black skin in the Paradise, shall produce a light that would cover the space of one thousand year of walking))** then the Prophet (PBUH) said, **((Whover says there is no god but God, it will be a guarantee for him before Allah; and Whover says Glory be to God, and I begin with praise of Him, one hundred thousand and twenty four thousand good deeds would be recorded for him))** The man asked, 'Is there a possibility of getting punished for a person who did so?' The Prophet (PBUH) said, **((A man would come with good deeds that outweight the Mountain of ʾUḥud, though, one Allah's graces may almost outweight these good deeds, unless Allah shows His mercy.))** Then it was revealed ﴿Is there not a period of time when each human is nothing yet worth mentioning?﴾ to the verse ﴿And if you looked around, you would see ⌜indescribable⌝ bliss and a vast kingdom.﴾ The man then asked, 'Would my eyes see in the Paradise what you shall see?' The Prophet (PBUH) said, **((Yes.))** and the man cried until he died. Ibn ʾUmar, may Allah be pleased with him and his father, said: I saw the Prophet (PBUH) burying the Abyssinian man by himself. (1)

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(1) **[3330] The assessment of the reliability of the chain of transmitters:**

- Weak ʾIsnād. It includes Hārūn bin Muḥammad whom I did not find. ʾAyyūb bin ʿUtba is a weak narrator.

**The authentication of Ḥadīth:**

- The tradition revolves around Muḥammad bin ʿAbdullāh bin ʿAmmār Al-Mawṣilī. Three narrators report it on the authority of Muḥammad bin ʿAbdullāh bin ʿAmmār Al-Mawṣilī:
- The authors narrated it through Ḥāzim bin Yaḥyā Al-Ḥalwānī. Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 12/436 (13595) on the authority of ʿAliyy bin ʿAbdulʿazīz. Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 02/161 (1581) on the authority of Aḥmad.
- The three narrators;
- Ḥāzim, ʿAliyy bin ʿAbdulʿazīz and Aḥmad report it on the authority of Muḥammad bin ʿAmmār on the authority of ʿAfīf bin Sālim on the authority of ʾAyyūb bin

﴿⌜And they will be told,⌝ ﴿All this is surely a reward for you. Your striving has been appreciated.﴾ (Qur'an 76:22).

﴿Indeed, it is We Who have revealed the Quran to you ⌜O Prophet⌝ in stages.﴾ (Qur'an 76:23).

Ibn ʿAbbās, may Allah be pleased with him and his father, said: that the Quran had been revealed severally, a verse after a verse.

﴿So be patient with your Lord's decree, and do not yield to the evildoer and the ⌜staunch⌝ disbeliever from among them.﴾ (Qur'an 76:24).

**No corpse was found as I had found,**

**Nor a young calf with one-fourth ribs bound.**

**Nor a shepherd who lost his camel's way,**

**When the pilgrims gathered, they rushed away.**

**Aw cited by the poet means "nor".**

Qatāda said: the evildoer and staunch disbeliever is ʾAbū Jahl who told the Prophet (PBUH) not pray in Ḥaram and said, 'If Muḥammad prayed here, I would step on his neck'. Therefore Allah commanded the Prophet (PBUH) to disobey ʾAbū Jahl and revealed this verse.

Muqātil said: Allah told the Prophet (PBUH) not to obey the polytheists of Mecca, particularly, ʿUtba bin Rabīʿa who daughters were one of the most beautiful girls

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ʿUtba on the authority of ʿAṭāʾ on the authority of Ibn ʿUmar as Marfūʿ.

- Aṭ-Ṭabarānī said:
- Only ʾAyyūb narrated it on the authority of ʿAṭāʾ. It is not reported on the authority of bn ʿUmar, except through that ʾIsnād.
- Ibn Kathīr said, in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 14/215,:
- Very Gharīb.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 07/423 said:
- It includes ʾAyyūb bin ʿUtba who is a weak narrator.
- Ibn Mardawayh referenced it. IbnʿAsākir referenced it in Tārīkh Dimashq (the History of Damascus), 34/65.
- Ibn Wahb narrated it as in Fatḥ Al-Qadīr (The Almighty's Blessings), As-Shawkānī, 05/397, on the authority of Ibn Zayd, as Marfūʿ.

of Mecca; he offered the Prophet (PBUH) to marry him one his beautiful daughter without a dower, if the Prophet (PBUH) only eschewed his calling for Islam.

ʾaw kafūra ﴿and the ⌜staunch⌝ disbeliever﴾ that is al-Walīd bin al-Mughīra who said, 'O, Muḥammad if you aiming at collecting money, I shall give you until you satisfied; you know that I' am amogst the richest men of Mecca. So leave your calling for Islam.' And therefore Allah revealed ﴿and do not yield to the evildoer and the ⌜staunch⌝ disbeliever from among them.﴾ The evildoer is ʿUtba and the staunch disbeliever is al-Mughīra.

﴿⌜Always⌝ remember the Name of your Lord morning and evening,﴾ (Qur'an 76:25).

﴿and prostrate before Him during part of the night, and glorify Him long at night.﴾ (Qur'an 76:26).

﴿part of the night﴾ referes to the prayer of ʿIshāʾ, and ﴿glorify Him long at night.﴾ refers to the voluntary night prayers.

﴿Surely those ⌜pagans⌝ love this fleeting world, ⌜totally⌝ neglecting a weighty Day ahead of them.﴾ (Qur'an 76:27).

﴿ahead of them.﴾ similar to the verses: ﴿ahead of them a certain king﴾ and ﴿ahead of them is a Partition﴾.

﴿a weighty Day﴾ that is the Day of Judgment.

﴿It is We Who created them and perfected their ⌜physical⌝ form. But if We will, We can easily replace them with others.﴾ (Qur'an 76:28).

Mujāhid, Qatāda and Muqātil rectited it khalqahum than asrahum, as narrated by ʿṬiyya on the authority of Ibn ʿAbbās that: rajulun ḥasanu al-ʾAsr 'a man with a pretty appearance' is equvalant to rajulun ḥasanu al-khalq, and the same applies for farasun shadidu al-ʾAsr 'a horse with a perfect physical form.'

ʾAbū Hurayrah, may Allah be pleased with him, and Ar-Rabīʿ said: it refers to their joints.

Alḥassan said: the body parts are connected through nerves and veins.

Narrated ʿAbdulwahhāb on the authority of Mujāhid on the authority of his father that it is: the anus.

The original meaning of ʾAsr is

As they say: khudhhu bi asrihi if they wanted to say take it all

Labīd said:

**The face displayed intense sorrow,**

**A determined figure, cloaked and bound.**

Al-Akhṭal said:

**From every direction, danger surrounds,**

**With smooth leadership, he walks proudly.**

﴿Surely this is a reminder. So let whoever wills take the ⌜Right⌝ Way to their Lord.﴾ (Qur'an 76:29).

This Sūrah is a reminder, and the ﴿Right Way﴾ refers to obedience.

﴿But you cannot will ⌜to do so⌝ unless Allah wills. Indeed, Allah is All-Knowing, All-Wise.﴾ (Qur'an 76:30).

wa mā tashāʾūn ﴿But you cannot will ⌜to do so⌝﴾

Ibn Kathīr and ʾAbū ʿAmr recited it wa mā yashāʾūn, as adopted by the people of Shām according to the narration of Hishām.

Illā an yashāʾ ʾAllāh ﴿unless Allah wills﴾

The whole command and decree is attributed to Allah.

ʿAbdullāh, may Allah be pleased with him, recited Illā mā yashāʾ ʾAllāh.

﴿He admits whoever He wills into His mercy. As for the wrongdoers, He has prepared for them a painful punishment﴾ (Qur'an 76:31).

Aban bin Uthman recited it wa aḍh-Ḍhālimūn 'the wrongdoers' rather than aḍh-Ḍhālimīn that is cited by the original Arabic Holy Text.

# Sūrah of al-Mursalāt

It is a Meccan Sūrah and consists of eight hundred and sixteen characters, one hyndred and eighty one words, and fifty verses.

[3331] Muḥammad bin al-Qāsim, the Jurisprudent, reported us that: Muḥammad bin Yazīd al-ʿAdl told us that: ʾAbū Yaḥyā al-Bazzāz told us that: Muḥammad bin Manṣūr told us that: Muḥammad bin ʿImrān told us that: my father told me on the authority of Makhlad on the authority of ʿAliyy bin Zayd on the authority of Zirr bin Ḥubaysh on the authority of ʾUbayy bin Kaʿb, may Allah be pleased with him, that: the Prophet (PBUH) said: **((Whoever recites Sūrah of al-Mursalāt, he shall never be listed amongst the polytheists.))** (1)

Narrated al-Aswad bin Yazid on the authority of Ibn Masʿūd, may Allah be pleased with him that: on the night when the jinn listened to the Qur'an the Sūrah of al-Mursalāt was revealed to the Prophet (PBUH) and we were walking with him.

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(1) **[3331] The assessment of the reliability of the chain of transmitters:**
- Extremely weak ʾIsnād. The tradition is forged.

**The authentication of Ḥadīth:**
- The tradition is forged. We previously addressed it.
- The assessment of the reliability of the chain of transmitters:
- Sound ʾIsnād. The narrators are authenticated.

**The authentication of Ḥadīth:**
- The tradition revolves around Sufyān Ath-Thawrī:
- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/341. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 29/165 through Wakīʿ, Muʾammil and Mahrān.
- Al-Bukhāriyy narrated it in the Book of Exegesis, Chapter: Al-Mursalāt (4933, 4932) through Muḥammad bin Kathīr and ʿAmr bin ʿAliyy.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/556 through Abū Ḥudhayfa.
- All;
- Wakīʿ, Muʾammil, Mahrān, Muḥammad bin Kathīr and Abū Ḥudhayfa report it on the authority of Sufyān Ath-Thawrī on the authority of ʿAbdurraḥmān on the authority of Ibn ʿAbbās.
- In general resources, it is cited summarly.

﴿By those ⌜winds⌝ sent forth successively,﴾ (Qur'an 77:01).

The winds follow each other like the horses mane.

And some said: the winds are sent abundantly.

The Arabs may say: an-Nās ilā fulānin ʿurfun wāḥidun, meaning that the people are heading towards a certing person in group, which is expressed by Mujāhid and Qatāda and the narration of ʾAbū al-ʿUbaydyn on the authority of Ibn Masʿūd, may Allah be pleased with him, and Ibn ʿAbbās, may Allah be pleased with him and his father.

ʾAbū Ṣāleḥ and Muqātil said: it is the name of the angels who are assigned to enjoin good deeds and forbidding evil, which is the narration of Masrūq on the authority of Ibn Masʿūd, may Allah be pleased with him.

﴿and those blowing violently, ﴾ (Qur'an 77:02).

﴿and those scattering ⌜raincloudsˀ widely!﴾ (Qur'an 77:03)

It refers to the calm winds. ʾAbū Ṣāleḥ said: it refers to the rains.

Alḥassan said: it is the winds that Allah sents to bring the gald tidings of Allah's mecy. Allah made oath by winds three times.

Muqātil said: they are the angels who disclose the books.

﴿And ⌜by⌝ those ⌜angels⌝ fully distinguishing ⌜truth from falsehood⌝,﴾ (Qur'an 77:04)

aḍ-Ḍaḥḥāk, ʾAbū Sāleḥ, Mujāhid and Ibn ʿAbbās, may Allah be pleased with him and his father said: the angels who distinguish truth from falsehood.

Qatāda, Alḥassan and Ibn Kaysān said: the Koranic verses distinguish between prohibitions and permissibles.

Some said: it is the raincloud that resembles the camels which are fāriq 'get mad upon delivering'. The plural is furq and fawāriq.

﴿and those delivering revelation,﴾ (Qur'an 77:05)

It is similar to the verse: ﴿He send the Spirit …﴾

﴿ending excuses and giving warnings.﴾ (Qur'an 77:06)

Al-ʾAʿmash, ʾAbū ʿAmr, Ḥamza, al-Kisāʾī, Ḥafṣ recited both ʿUdhran and nudhran by unstressing the letter dhāl, which opted for by ʾAbū ʿUbayd who argued that: the both word are verbal nouns not plurals to be stressed.

Al-Aʿshā and al-Burjumī narrated on the authority of ʿĀṣem; and al-Walīd on the authority of the people of Sham 'Levant'; and Rawḥ on the authority of Yaʿqūb that: both words are stressed.

The others recited it by stressing nudhran and unstressing ʿUdhran; they are two accents.

Ibrāhīm at-Taymī recited it ʿUdhran wa nudhran, without the letter Alef.

﴿Surely, what you are promised will come to pass.﴾ (Qur'an 77:07)

﴿So when the stars are put out,﴾ (Qur'an 77:08)

That is their light disappeared.

﴿and the sky is torn apart,﴾ (Qur'an 77:09)

﴿and the mountains are blown away,﴾ (Qur'an 77:10)

The mountains will be removed and eradicated from its places.

﴿and the messengers' time ˹to testify˺ comes up﴾ (Qur'an 77:11)

The transliteration: wa idhā ar-rusulu ʾuqqitat

The messengers will be gathered on a determined date.

ʾAbū ʿAmr recited it wuqqitat by stressing the letter Qāf.

ʾAbū Jaʿfar recited it wuqitat by unstressing the letter Qāf.

ʿīsā and Khāled bin ʾIlyās recited it ʾuqitat by unstressing the letter Qāf.

Some others recited it ʾuqqitat by stressing the letter Qāf, as opined by ʾAbū ʿUbayd and ʾAbū Ḥātem.

Arabs may alternate between the letter Wāw and Hamza; for example: wakkadtu and ʾakkadtu 'to affrim', warrakhtu and ʾarrakhtu al-kitāb 'to annotate the date to the book', warrajtu and ʾarrajtu bayna al-Qawmi, wishāḥ and ʾushaḥ 'scarf', wikāf and ʾakāf 'pack saddle', wisāda and ʾisāda 'pillow'.

An-Nakhaʿī said: the messengers were promised.

﴿for which Day has all this been set?﴾ (Qur'an 77:12)

The date is either specified or postponed.

﴿For the Day of ⌜Final⌝ Decision! And what will make you realize what the Day of Decision is? Woe on that Day to the deniers! Did We not destroy earlier disbelievers? And We will make the later disbelievers follow them.﴾ (Qur'an 77:13-17)

Al-ʾAʿraj recited it nutbiʿhum 'make them follow disbeliever' by placing sukūn over the letter mīm. ʿAbdullāh bin Masʿūd recited it sanutbiʿhum.

﴿This is how We deal with the wicked. Woe on that Day to the deniers! Did We not create you from a humble fluid, placing it in a secure place, until an appointed time?﴾ (Qur'an 77:18-23)

The appointed date the birth date.

﴿We ⌜perfectly⌝ ordained ⌜its development⌝. How excellent are We in doing so!﴾ (Qur'an 77:23)

ʿAliyy, Alḥassan, as-Sulamī, Ṭalḥa, Qatāda, ʾAbū Isḥāq, the People of Medina and ʾAyyūb recited it faqaddarnā 'ordained' by stressing the letter Dāl which is the recitation of al-Kisāʾī.

The others recited it faqadarnā 'to be able to' by unstressing the letter Dāl.

It is possible that both recitations bear the same meaning; it is similar to nahnu qaddarnā baynakum al mawt ﴿We have decreed Death to be your common lot﴾ which is recited by either stressing or unstressing the letter Dāl.

﴿Woe on that Day to the deniers! Have We not made the earth a lodging, for the living and the dead,﴾ (Qur'an 77:24-26)

Allah made the earth a vessel for both living and dead; the earth beaes living things on its surface and eclose dead bodies.

Bayān said: we followed a funeral with ash-Shaʿbī and he looked at the graveyard and said, 'This is the vessels of dead', then he looked at the surrounding houses and said, 'This is the vessels of alives'

Kift in Arabic refers to gathering and including. Thus Baqīʿ al-Gharqad was named kifta because it includes dead bodies.

The Prophet (PBUH) said, **((Cover up the vessels, tie the water-skins, shut the doors, and gather your children [ʾikfitū ṣibyānakum] in the evening, for the jinn are abroad and seize them; and extinguish the lamps when you go to sleep.))**

The earth is called kāfita.

﴿and placed upon it towering, firm mountains, and given you fresh water to drink? Woe on that Day to the deniers! ˹The disbelievers will be told,˺ Proceed into that ˹Fire˺ which you used to deny!﴾ (Qur'an 77:27-39)

Upon the Day of Judgment, the disbelievers will be told, "Proceed into that Fire which you used to deny in the worldly life.

﴿Proceed into the shade ˹of smoke˺ which rises in three columns,﴾ (Qur'an 77:30)

It was said that: a column of fire would rise in three coverings; a light cover over the believer, a smoke cover over the hypocrytes and a pure flame over the disbeliever.

Muqātil said: it is the tent, and the shade is made of black smoke.

﴿providing neither coolness nor shelter from the flames.﴾ (Qur'an 77:31)

﴿Indeed, it hurls sparks ˹as big˺ as huge castles,﴾ (Qur'an 77:32)

The Hellfire hurls sharer 'sing. Sharara; the spark that come out of flame'.

ʿīsā recited it bisharārin 'sing. Sharāra' which is the accent of the People of Tamīm.

Kal Qaṣr ﴿˹as big˺ as huge castles,﴾

The majority recited it by placing sukūn over the letter Ṣād.

Ibn Masʿūd, may Allah be pleased with him said: Qaṣr 'pl. Quṣūr' refers to strongholds and fortified cities. And that is what al-Walibi narrated on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father; Ibn ʿAbbās said it is the great castles.

Al-Quraḍhī said: The Hellfire is surrounded by a fence, and whatever shows up beyond the fence is as great as the castle and is coated in black.

Sufyān narrated on the authority of ʿAbdurraḥmān bin ʿĀbis that: I asked Ibn ʿAbbās, may Allah be pleased with him and his father about the verse ﴿Indeed, it hurls sparks ⌜as big⌝ as huge castles,﴾ and he said: it refers the great pieces of wood; we would cut wood into three or more pieces and save it for the winter. We were calling it al Qaṣr.

Mujāhid said: its trees packages.

Saʿīd bin Jubayr and aḍ-Ḍaḥḥāk said: it is roots of palms and great trees.

The singular of Qaṣr is Qaṣra, such as: Tamra and Tamr 'date'; and Jamra and Jamr 'pebbles'.

ʿAliyy bin Abī Ṭālib and Ibn ʿAbbās, may Allah be pleased with him and his father, recited it Kal Qaṣar by placing Fatḥa over the letter Ṣād, referring to the plam pollens. Qaṣara is the pollen, and the plural is Qaṣar or Qaṣarāt.

Saʿīd bin Jubayr recited it Kal Qiṣar by placing Kasra under the letter Qāf and Fatḥa over the letter Ṣād.

ʾAbū Ḥātem said: it may be an accent such as: Ḥāja and Ḥiwaj 'need'.

﴿and ⌜as dark⌝ as black camels.﴾ (Qur'an 77:33)

ka ʾannahu ﴿as﴾

Expressing the metaphoric style by the very wording.

Ibn ʿAbbās recited jumālatun by placing Damma over the letter Jīm as a plural of Jumāla 'a thing that is adorned'.

Ḥamza, al-Kisāʾī and Khalaf recited jimālatun without the letter Alef and by placing Kasra under the letter Jīm as a plural to Jamal 'camel', such as Ḥajar which plural is Ḥijāra 'stones'.

Yaʿqūb recited jumāla by placing Damma over the letter Jīm and without the letter Alef, referring to the great things that are collected.

The others recited jimālātun with the letter Alef and by placing Kasra under the letter Jīm as a grand plural to the plural Jimal 'camels'

Ibn ʿAbbās and Saʿīd bin Jubayr said: it is the ship robes which are collected together.

ṣufr ‘sing. aṣfar; i.e. dark black’ that is the color of the Hellfire.

Some linguistics said: it refers to the black camels as the Prophet (PBUH) said, **((The sparks of the Hellfire are black such as black coat.))**

The Arabs call the black camels ṣufr. The poet said:

**Tilka khaylī wa tilka rikābī**

**hunna ṣufrun awlāduha kaz zabibī**

Meaning:

Those are my horses, and those are my riders,

Their offspring are like ripe grapes, clustered.

The black camels are called ṣufr because their black color is mixed with some yellowish color, as we call Antelopes Udm as their white color is mixed with some black degrees.

﴿Woe on that Day to the deniers! On that Day they will not ˹be in a position to˺ speak, nor will they be permitted to offer excuses.﴾ (Qur’an 77:34-36)

Faya‘tadhirūn is in a state of Raf‘ due the ‘Atf ‘conjuction’ made with yu’dhan.

﴿Woe on that Day to the deniers!﴾ (Qur’an 77:37)

’Abū ‘Uthmān said: they were silenced due to the horror of the situation and because they are ashamed with their sins.

Al-Junayd said: there is no excuse for whoever denies his Lord’s graces and favors.

˹They will be told by Allah,˺ ﴿This is the Day of ˹Final˺ Decision: We have gathered you along with earlier disbelievers ˹for punishment˺. So if you have a scheme ˹to save yourselves˺, then use it against Me.﴾ Woe on that Day to the deniers! Indeed, the righteous will be amid ˹cool˺ shades and springs (Qur’an 77:38-41)

Ḍhilāl ‘Shades’ is the plural of Ḍhil ‘shade’.

and any fruit they desire. ˹They will be told,˺ ﴿Eat and drink happily for what you used to do.﴾ Surely this is how We reward the good-doers. ˹But˺

woe on that Day to the deniers! ﴿Eat and enjoy yourselves for a little while, ˹for˺ you are truly wicked.﴾ (Qur'an 77:42-46)

They are deserving punishment for they are truly polytheists.

Woe on that Day to the deniers! When it is said to them, ﴿Bow down ˹before Allah,﴾ they do not bow. (Qur'an 77:47-48)

Whenever they are told to pray they disobey and refuse.

Muqātil said: it was revealed about Thaqīf whom the Prophet (PBUH) commanded to pray. They refused citing that they may not bow as it is an insult for them. The Prophet (PBUH) said, **((There is no good in a religion with no acts of bowing and prostrating.))**

Ibn ʿAbbās, may Allah be pleased with him and his father said: They were told so upon the Day of Judgment when they will be commanded to prostrate, though they will not be able to do so.

﴿Woe on that Day to the deniers! So what message after this ˹Quran˺ would they believe in?﴾ (Qur'an 77:49-50)

The linguistics said: the repeated statements of ﴿Woe on that Day to the deniers!﴾ bears an important meaning, as each statement were expressed to produce a certain meaning that is different from the meaning produced by the other statements, so after each meaning, Allah said ﴿Woe on that Day to the deniers!﴾. Allah knows the best.

# Sūrah of an-Nabaʾ

It is a Meccan Sūrah and consists of seven hundred and seventy characters, one hyndred and seventy-three words, and forty verses.

[3332] Ibn al-Muqriʾ reported us that: Ibn Maṭar told us that: Ibn Sharīk told us that: Ibn Yūnus told us that: Salām bin Salīm told us that: Hārūn bin Kathīr told us on the authority of Zayd bin ʾAslam on the authority of his father on the authority of ʾAbū ʾUmāma al-Bāhilī on the authority of ʾUbayy bin Kaʿb may Allah be pleased with him that: the Prophet (PBUH) said, **((Whoever recites the Sūrah of an-Nabaʾ, Allah would give him the cool drink on the Day of Judgment.))** (1)

﴿What are they asking one another about?﴾ (Qurʾan 78:01)

The polytheists differed and disputed over the Prophet (PBUH) and the revelation.

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(1) **[3332] The assessment of the reliability of the chain of transmitters:**
- Extremely weak ʾIsnād. The tradition is forged.

**The authentication of Ḥadīth:**
- We addressed it frequently.
- The assessment of the reliability of the chain of transmitters:
- The narrators are authenticated.

**The authentication of Ḥadīth:**
- The tradition revolves around Al-ʾAʿmash. And it is reported by three narrators on the authority of Al-ʾAʿmash:
- An-Naḥḥās cited it in ʾIʿrāb Al-Qurʾān (Parcing the Quran), 05/126 through al-Ḥusayn bin ʿAliyy. Abū ʿUwāna narrated it in his Musnad, 03/508 (6487). Al-Bayhaqī narrated it in his Major Sunan, 03/508. Al-Kharāʾiṭī narrated it in Makārim Al-Akhlāq (Best Manners), 02/935 (1044).
- The three narrators;
- al-Ḥusayn bin ʿAliyy,, Abū ʿUwāna and Sufyān report it on the authority of Al-ʾAʿmash on the authority of Al-Minhāl on the authority of Qays on the authority of Ibn Masʿūd.
- Referenced also by:
- Ash-Shāfiʿī,, Saʿīd bin Manṣūr,, ʿAbd bin Ḥumayd, and Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/500.

﴿About the momentous news,﴾ (Qur'an 78:02)

Mujāhid said: it is the Quran, which is substantiated by the verse Say: ﴿This is a message tremendous﴾.

Qatāda said: it is the Resurrection.

﴿over which they disagree.﴾ (Qur'an 78:03)

Some of them believe and some disbelieve.

﴿But no ! They will come to know. Again, no ! They will come to know.﴾ (Qur'an 78:04-05)

This is a threat for them.

aḍ-Ḍaḥḥāk said: kallā sayaʿlamūn refers to the disbelievers, and thumma kallā sayaʿlamūn refers to the believers.

The majority recited it by stating the letter Yāʾ twice. Mālik bin Dinār recited kallā sataʿlamūn thumma kallā sataʿlamūn by stating the letter Tāʾ twice.

﴿Have We not smoothed out the earth ˹like a bed˺, and ˹made˺ the mountains as ˹its˺ pegs, and created you in pairs; males and female. And made your sleep for rest, ﴾ (Qur'an 78:06-09)

Asleep person does not move or understand as the dead person.

﴿and made the night as a cover,﴾ (Qur'an 78:10)

The night covers everything with darkness.

﴿and made the day for livelihood,﴾ (Qur'an 78:11)

The day is made so that people can achieve their gains and fulfills their needs, and therefore the day is called maʿāsh in the original Holy Text.

The poet said:

And when troubles' brothers gather near,

Darkness spreads its wings, restless and severe.

The poet portrayed the pillow as a person who is sleeplessness, though he is referring to the owner of the pillow.

﴿and built above you seven mighty ˹heavens˺, and placed ˹in them˺ a shining lamp,﴾ (Qur'an 78:12-13)

The shining lamp is the sun that produces heat and light.

﴿and sent down from rainclouds pouring water,﴾ (Qur'an 78:14)

Muqātil, Mujāhid and Qatāda said: it refers to the winds that trigger the clouds to rain. And that complies with the narration of al-ʿAwfi on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father. The meaning is bil Muʿṣirāt 'by the winds' as the particle min bears the same meaning of the particle bāʾ, as recited by ʿIkrima and in resemblance with the verse min kulli amr salam ﴿for every ˹decreed˺ matter. It is all peace.﴾

al-ʾAʿmash narrated on the authority of al-Minhāl bin ʾAmr on the authority of Qays bin as-Sakan, that ʿAbdullāh, may Allah be pleased with him, concerning the verse ﴿and sent down from rainclouds pouring water,﴾ that: Allah sends the winds to carry the rain from the heaven which afterwards will rain such us milky camels. The falling rains will be hit by the winds so that the rains fall disbursely.

Al-Muʾarriju said: al-Muʿṣirāt are the rainclouds accompanied by storms.

ʾAbū al-ʿĀliya, ar-Rabīʿ and aḍ-Ḍaḥḥāk said: it refers to the clouds that stores rains before dropping it, such is the woman who is about to menstruate.

ʾAbū an-Najm said:

I have squeezed and endured its storm,

Or perhaps its whirlwind has approached.

That is the same meaning produced by al-Wālibī's narration on the authority of Ibn ʿAbbās, may Allah be pleased with him and his father.

Al-Mibrad said: al-Muʿṣirāt refers to the clouds that drops rains.

Ibn Kaysān said: the rainclouds provide people with abundant water as stated by the verse ﴿and in which they will press (wine and oil).﴾

ʾUbayy bin Kaʿb, may Allah be pleased with him, Alḥassan, Saʿīd bin Jubayr, Zayd bin ʾAslam and Muqātil bin Ḥayyān said that min Muʿṣirāt means from the skies.

﴿pouring water,﴾

Mujāhid said: abundant.

Qatāda said: successive.

Ibn Zayd said: great amount.

﴿producing by it grain and ⌜various⌝ plants,﴾ (Qur'an 78:15)

﴿and dense orchards?﴾ (Qur'an 78:16)

Dense orchards that are coiled around each other.

The singular of alfāfā is laffun as opined by Baṣrian; which is a weak opinion. The others said the singular is liff and lafīf.

And some said it is the grand plural (the plural of the plural); Jannātun lafāʾ and Baytun ʾalaffu, Jinān lufa by placing Damma over the letter Lām, then plural of laff is alfāfā.

﴿Indeed, the Day of ⌜Final⌝ Decision is an appointed time﴾ (Qur'an 78:17)

An appointed time for what Allah Has promised.

﴿⌜it is⌝ the Day the Trumpet will be blown, and you will ⌜all⌝ come forth in crowds.﴾ (Qur'an 78:18)

They will come all in crowds; a crowd after another.

[3333] Ibn Fanjawayh reported us that: ʿUbaydullāh bin Muḥammad bin Shanabah told us that ʿUbaydullāh bin Aḥmad bin Manṣūr al-Kisāʾī told us that: Muḥammad bin ʿAbduljabbār told us that: Muḥammad bin Zuhayr told us on the authority of Muḥammad bin al-Muhtadī on the authority of Ḥanḍhala as-Sadūsī on the authority of his father on the authority of al-Barāʾ bin ʿĀzib may Allah be pleased with him and his father that: Muʿādh bin Jabal, may Allah be pleased with him was sitting close to the Prophet (PBUH) at the house of ʾAbū ʾAyyūb al-Anṣārī, may Allah be pleased with him, as Muʿādh asked the Prophet (PBUH) about the verse ﴿⌜it is⌝ the Day the Trumpet will be blown, and you will ⌜all⌝ come forth in crowds.﴾, and the Prophet said, **((O, Muʿādh, you asked about a great thing.)) then the Prophet (PBUH) said, ((You will be resurrected in ten categories different from my Ummah. Allah Has changed the image of the people of the ten categories; some of them will be on the form of monkeys, some on the form**

**of pigs, some with their legs above their faces from which they will be pulled, some are blinded, some are deaf and speechless, some will chew their tongues which will be placed on their chest and the pus issues from the mouth and saliva and they will be detested by the people, some with mutilated hands and legs, some crucified on columns of fire, some will be more disgusting than dead bodies and some wears a clothing coated with pitch stick to their skins. The people of monkeys image are the backbiter, The people of monkeys image are the consumer of unlawful, those who are upended upside down are accepting usury, the blind is the injustice judge, the deaf and speechless are the ones who admires their deeds, the chewer of their tongues are scholars and strotellers who act adversely to what they say, those with mutilated arms and legs are those who harm their neighbors, the crucified people on columns of Hellfire are the whistleblowers who informed the ruler falsely about innocents, those whoe are more disgusting than dead bodies are those who enjoying their lusts and whims and preventing Allah's right in their wealth, and the wearer of clothing are the people of boastfulness, pride and arrogance.))** (1)

﴿The sky will be ⌜split⌝ open, becoming ⌜many⌝ gates,﴾ (Qur'an 78:19)

The Kūfians recited futiḥat by stressing the second letter Tāʾ. The others recited futtiḥat.

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(1) **[3333] The assessment of the reliability of the chain of transmitters:**

- Extremely weak ʾIsnād. The tradition is forged. ʾIsnād includes Ḥanḍhala As-Sadūsī, a weak narrator. Muḥammad bin Zuhayr is unknown. it includes narrators whom I cannot find, or whom is neither criticized nor authenticated.

**The authentication of Ḥadīth:**

- The authors narrated it. Ibn Mardawayh narrated it as in takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), Az-Zaylaʿī, 04/143 through Muḥammad bin Zuhayr on the authority of Muḥammad bin Al-Muhtadī on the authority of Ḥanḍhala As-Sadūsī, on the authority of his father on the authority of Al-Barāʾ bin ʿĀzib that:
- "Muʿādh bin Jabal was ... "
- Then cited the full tradition.
- Ibn ʿĀdel Ad-Dimashqī in Al-Lubāb (The Best Part),, 20/101. Al-ʾĀlūsī cited it in Rūḥ Al-Maʿānī (The Spirit of Meanings), 30/12. Addressing the biography of Muḥammad bin Zuhayr, Ibn Ḥajar in Al-Lisān (the Language),,, 05/170, said:
- A long-winded and forged tradition.

The sky will become many gates for the angels.

And some said the sky will be divided in doors and gates.

Some said: the sky will loose its shape until it features gates and doors.

Some said: every servant may access two doors in Heaven; a door for deeds and a door for sustain. When the Day of Judgment is due, the gates will open.

﴿and the mountains will be blown away, becoming ˹like˺ a mirage.﴾ (Qur'an 78:20)

The mountains will be removed from the earth surface.

(Qur'an 78:21) ﴿Truly, Hell is a place of ambush﴾; That is a road and a path, has to be passed before Paradise.

Muqātil said: It is a prison.

(Qur'an 78:22) ﴿For the tyrants…﴾; for the transgressors, ﴿a dwelling place﴾; that is a place of return.

(Qur'an 78:23) ﴿They will abide therein…﴾ Most reciters recited it as "lābithīn" with the letter "'Alif".

While 'Alqamah and Ḥamzah recited it: "labithīn" without "'Alif", and they are two methods of reciting.

﴿therein for ages﴾; the word "Aḥqābā" means ages or decades, it is a plural form of "ḥoqb" whose singular form is "ḥiqbah", likewise Mutamim Ibn Nūira's poetry of pathos and melancholy to his broter Mālik :

"Wa kuna kindmany Juzaima ḥiqbah

Men ad-dahr ḥaty qila lan yataṣad'ā"

Meaning:

We were like two trees rooted for ages,

In the course of time, it was said they would never crack.

Scholars diputed on the meaning of al-ḥoqb; some interpreted it as te reference of history or age; so it is endless and limitless.

ʾAbū Ḍuḥa narrated, on the authority of Ibn Mass'ū (May Allah be pleased with him), who said: No one knows the number of Aḥqāb except Allah the Almighty.

While others said it is limited or countable, but they differed on its periods or number of ages; Ṭāriq Ibn ʻAbd Ar-Raḥman said: " A sheikh invited me between Aṣ-Ṣfā and Al Marwā and showed me the writing of ʻAbdullah Ibn ʻAmr (May Allah be pleased with both of them) about this verse; he said that Al-ḥoqb are forty year, each year of them equals a thousand years.

Ibn Fanjwaih informed us: " Moses Ibn Muḥammad Ibn ʻAlī related to us: Al-Ḥusayn Ibn Muḥammad Ibn Ḥabash said: Muḥammad Ibn ʻImran related to us and said: Ibn Al Muqri' and ʾAbū ʿAbdullāh related to us: Ai ʻAdany related to us, on te authority of Sufyān, on the authority of ʻAmmar Ad-duhny who said: ʻAlī Ibn Abī Ṭālib said to Hilal Al-Hijri: "Wat do you find te periods (ḥoqb) in the revealed Book of Allah?"-He said: "We find it eighty years, every year twelve months, every month is thirty days, every day is a thousand years" (1)

Ibn Fanjwaih informed us saying: "Muḥammad Ibn ʻObied Allah Ibn Muḥammad Ibn Al Fatḥ related to us: ʾAbū Ḥamid Ibn Ḥārūn Muḥammad Ibn Ḥārūn Al Khuḍary related to us: Zyad Ibn Abī Yazid related to us: Sulaimān Ibn Muslim related to us, on the authority Sulaimān Al Tamimy, on the authority of Nāfi', on te autority of Ibn ʻOmar who said that Prophet

(1) **[3334] The assessment of the reliability of the chain of transmitters:**
- Weak. It includes Aḥmad bin Ḥarb:
- He narrates Manākīr. I could not find Mūsā bin Muḥammad nor Muḥammad bin ʿImrān. Hilāl is unknown narrator. The ʾIsnād is interrupted between ʿAmmār and ʿAliyy may Allah be pleased with him; I.e Sālim Ibn Abī Al-Jaʿd as cited in referencing resources.

**The authentication of Ḥadīth:**
- The authors narrated it through Sufyān on the authority of ʿAmmār Ad-Duhnī on the authority of Hilāl on the authority of ʿAliyy.
- Another path:
- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran),, 02/342. Hannād bin As-Surrī narrate it in al-Zuhd (Asceticism), 01/160. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/11 through Sufyān;
- Both report it on the authority of ʿAmmār on the authority of Sālim Ibn Abī Al-Jaʿd on the authority of Hilāl on the authority of ʿAliyy.
- The tradition is referenced by Al-Firyābī,ʿAbd bin Ḥumayd and Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/502 On the authority of Sālim.

Muḥammad (pbuh) said: "By God, no one will be taken out of Hell untill he stayed in it for ages(Aḥqābā), and the age or period equals eighty-few years, and the year is three hundred and sixty days, every day is a thousand years of what you count, so no one imagines his departure of it"

Bashir Ibn Ka'b said: "I was told that Al-ḥoqb or a period is three hundred years, each year equals three hudred and sixty days, and every day is a thousand years."

Mujāhid said: "Al-Aḥqāb" is forty three periods, each period is seventy autumns, each autumns is seven hundreds years, each year equals three hundred and sixty days, and each day is a thousand years.(1)

Al-Ḥasan said: Allah did not determine a period for the people of Hell, rather He said: ﴿They will abide therein for ages﴾ By Allah, it is only when

(1) **[3335] The assessment of the reliability of the chain of transmitters:**
- Munkar tradition. It includes Sulaymān bin Muslim whose narration is rare and he is unknown.

**The authentication of Ḥadīth:**
- The authors narrated it. Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/414 through Ziyād. Ibn ʿUdayy narrated it in Al-Kāmel (The Perfect), 04/287. Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence),, 01/328 through ʿUbaydullāh bin Yūsuf.
- Both;
- Ziyād and ʿUbaydullāh report it on the authority of Sulaymān bin Muslim on the authority of Sulaymān on the authority of Nāfiʿ on the authority of Ibn ʿUmar.
- Ibn ʿUdayy said:
- Very Munkar tradition.
- Adh-Dhahabī cited it in Al-Mīzān (The Scale), 03/315 with another tradition, and said:
- Both are forged, in my opinion.
- Al-Bazzār narrated it and so did Ibn Mardawayh and Ad-Dayalmī as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/502 on the authority of Ibn ʿUmar.
- Another path:
- The tradition narrated by Abū Hurayra: Al-Bazzār cited it as in Majmaʿ Az-Zawāʾid (The Collection of the Additions), Al-Haythamī, 07/133. it includes Ḥajjāj bin Naṣīr, a weak narrator.
- Another path through Ibn Masʿūd:
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/556, and said:
- Al-Ḥākem said: This tradition's ʾIsnād is authenticated, though Al-Bukhāriyy and Muslim did not referenced it.
- Ad-Dhahabī confirmed that.

one era passes, another enters, then another forever, so there is no number of periods except eternity.

Muqātil said: one era (ḥoqb) is seventeen thouthand years, and this verse has been abrogated with the verse: ﴿ and never will We increase you except in torment﴾, which means that the number has increased and eternity has occurred.

Some scholars said: It is possible that this verse is related to His saying: ﴿Except boiling water, and dirty wound discharges.﴾, as they will stay for ages with the boiling water and dirty wound discharges, then they will stay for other eras in another type of torment; so eras and periods here refer to the changing and variable types of torment not to their amount of time they will stay in Hell.

(Qur'an 78 :24) ﴿They will not taste therein [any] coolness or drink﴾, They will not have anything that cools the heat of the blazing fire except the hot water or the pus of the people of the Hell.

Athumāly said: It is the tears of the people of Hell.

Shahr Ibn Ḥūshab said: AlKhassāq is a valley in the Hell, which has three hundred and thirty sections, each section has three hundred and thirty houses, each house has four corner, in each corner there is a huge bold creature, whose head has poison.

﴿or drink﴾, that quench their thirst.

(Qur'n 78:25) ﴿Except boiling water, and dirty wound discharges﴾

'Abdullāh Ibn Ḥāmid informed me: "Ḥāmid Ibn Muḥammad informed us: 'Abdullāh Ibn 'Aḥmad Ibn Ḥamād related to us: Muḥammad Ibn Alī Ibn Al-Ḥasan Ash-shaqiqy related to us saying: I heard Al-Faḍl Ibn khalid Al-Marwzy saying about this verse: ﴿They will not taste therein [any] coolness or drink﴾, that coolness refers to sleeping. (1) Likewise, the interpretation of

(1) **[3336] The assessment of the reliability of the chain of transmitters:**
- It includes ʿAbdullāh bin Aḥmad whom I did not find. The author's teacher is neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- Al-Farrāʾ cited it in Maʿānī Al-Qurʾān (Meanings of Quran), 03/228. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/427. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The

Al-Kassa'ī and ʻAbū ʻObiedah, who wrote this poem:

**Its coldness froze me, turning me away**

**From it and its icy kisses, I fled in disarray**

Arabs say: "the coldness prevented the sleep", that is the coolness kept the sleep away.

Al-Farā' said: The sleep cools the sleeper, and when the thirsty sleeps, his feeling of thirst will decrease and be cooled, so the sleep was called coolness.

The poet said:

**If I wanted, I could've prohibited all women besides you,**

**And if I wanted, I wouldn't have given a sip of water or a morsel of food.**

Al-Ḥasan and ʻAṭṭa' said: the verse ﴿They will not taste therein [any] coolness or drink﴾, meaning: spirit and comfort.

(qur'an 78:26) ﴿An exact recompence﴾: "Jaza'an": it is an Arabic infintive and a metaphoric word, as if the original sentence was: We rewarded them with that end ﴿in accordance﴾, its Arabic word is "wifaqa", which rewards accordingly their deeds.

Al-Fara' said: "wifāqā" is the plural form of "wafq"

Ar-Rabi' said: A recompence suits their deeds.

aḍ-Ḍaḥḥāk said: This matches their deeds.

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Compilation of the Quranic Rules), 19/178. Abū Ḥayyān cited it in Al-Baḥr Al-Muḥīṭ (The Massive Ocean), 10/387.

- Ibn Al-Mundhir referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/503. Ibn Abī Ḥātem narrated it, as in Ibn Kathīr's Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 04/464 through Murra bin Aṭ-Ṭayyeb.
- Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/315 on the authority of Ibn ʿAbbās. Some scholars cited it without attributing it:
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/12. Az-Zajjāj cited it in Maʿānī Al-Qurʾān (Meanings of Quran),, 05/131. Az-Zamakhsharī narrated it in Al-Kashshāf (The Revealer), 06/300.
- Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/187, attributing it Mujāhid, Assuddiyy and Abū ʿUbayda.

Muqātil: The torment coincided with the sin, as there is no sin greater than polytheism, and there is no torment greater than the fire.

Al-Ḥasan and ʻIkrimah said: Their deeds were bad, so Allah rewarded them with displeased recompense.

(Qur'an 78:27) ﴿for verily, they were not expecting﴾ ; that is, they were not afraid of ﴿reckoning﴾.

(Qur'an 78:28) ﴿And they denied our verses(signs) with (emphatic)denial﴾: refute.

Al-Fara' said: It is an eloquent Yemeni language; they say: I lied a lie, as well as, I tore the shirt tearingly. He said: A Bedouin said to me once on Al-Marwah mountain asking me: Do you prefer haircuts, to remove hair completely, or "qassars"?, which means to shorten the hair.

He also said: Some of Banu Kilab chanted to me:

"Laqad ṭāla ma thabaṭtnī ʻan ṣaḥābtī

Wa ʻan ḥawj qaḍā'uhā men shifā'hā"

Meaning:

Indeed, I have long refrained from seeking companionship,

And from fulfilling the needs that bring me solace.

(Qur'an 78:29) ﴿And everything We have recorded in a BooK﴾

(Qur'an 78:30) ﴿So taste (the penalty), and never will We increase you except in torment﴾

Ibn Fanjwaih informed us saying: "'Abū Bakr Al-Sunī related to us saying: Ibn Bakhtwih informed me: 'Abū Dawūd related to us: Shu'aib Ibn Bayān related to us: Mahdī Ibn Maymūn related to us saying: I heard Al-Ḥasan Ibn Dinār asked Al-Ḥasan about the most extreme verse about people of the Hell, and Al-Ḥasan said: when we asked 'Aba Barzah 'Al-Aslamī that question his reply was: ﴿So taste (the penalty), and never will We increase you except in torment﴾ (1)

(1) **[3337] The assessment of the reliability of the chain of transmitters:**
- Extremely weak. It includes Alḥassan bin Dīnār who is rejected.

(Qur'an 78:31) ﴿Indeed, for the righteous is attainment﴾; that is a victory and salvation from Hell fire.

Ibn Abbas (May Allah be pleased with both of them) and Aḍ-Ḍaḥḥāk said: It is a Paradise garden.

(Qur'an 78:32) ﴿gardens and grapeyards﴾

(Qur'an 78:33) ﴿And full-breasted (mature) maids…﴾; that is, women with full breasts.

Bishr bin Abi Khazim said:

For those beauties resemble withered branches, circling around,

They emit a rustling sound beneath the darkness of despair.

﴿of equal age﴾ meaning that women are in groups of one age.

(Qur'an 78:34) ﴿And a full cup﴾

Ibn Abbas, Al-Ḥasan, Qutādah and Ibn Zaīd said: "dehāqā" is a full cup.

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**The authentication of Ḥadīth:**

- This tradition revolves around Alḥassan Al-Baṣrī on the authority of Abū Barza. And it is reported by two narrators on the authority of Abū Barza.

1- Alḥassan bin Dīnār:

- The authors narrated it through Shuʿayb on the authority of Mahdī on the authority of Alḥassan.

2- Jisr bin Farqad:

- Ibn Abī Ḥātem narrated it as in, takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), Az-Zayalʿī, 04/145 through Khālid bin ʿAbdurraḥmān. Al-Bayhaqī narrated it in Al-Baʿth wa Al-Nushūr (The Resurrection),, p. 306 (635) through Muslim bin Ibrāhīm as Mawqūf,. Aṭ-Ṭabarānī narrated it as in takhrīj aḥādīth wa-āthār al-Kashshāf (on the Authentication of researchers' Hadiths and Narrations), Az-Zayalʿī 04/145 through Jaʿfar bin Jisr bin Farqad.
- The three narrators;
- Khālid and Muslim on the authority of Jaʿfar bin Jisr on the authority of Jisr bin Farqad.
- Jisr is extremely weak as stated by Az-Zayalʿī.
- Both;
- Alḥassan bin Dīnār and Jisr report it on the authority of Alḥassan Al-Baṣrī on the authority of Abū Barza . ʿAbd bin Ḥumayd and Ibn Al-Mundhir narrated it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/504.

Said Ibn Jubīr and Mujāhid said: It is the consecutive.

Thabit Al-Banānī narrated, on the authority of Abī Hurairah (May Allah be pleased with him) that he said: "And a full cup﴾ means: Persian Damadam.(1)

ʿIkrimah said: pure.

Muqātil said: It quenches their thirst.

(Qur'an 78:35) ﴿Therein they shall hear no idle talk, nor any falsehood﴾ : denial, it is recited as "Kizzābā" by most of reciters, while Al-Kasā'ī recited it: "Kazibā", and this is the recitatin of the Commander of the Faithful ʿOmar" (May Allah be pleased with him).

Others said "Kazib" with reduction is the infinitive of " ʿAl-Mukazabah"

ʿAl-A'sha said:

**I believed her and I disbelieved her,**

**And a person is served by his own lies.**

So the word "kizab" here is not stressed as it is not related to a verb to be its infitive, while the word "kizzaba" in the verse is stressed, cause it is connected with the verb "kazabū".

(Qur'an 78:36) ﴿A reward frm your Lord, an ample calculated gift﴾ : the word "ḥisabā" means much and sufficient.

It is said: "Did you count him?" which means: you gave him what is sufficint and adequate.

The poet said:

**We nourish the offspring of the living if they are hungry,**

**And we consider them even if they are not hungry.**

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(1) The assessment of the reliability of the chain of transmitters:
- authenticated.

**The authentication of Ḥadīth:**

- Connected by Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 19/30. Connected by ʿAbd bin Ḥumayd as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/505 through Ḥumayd Aṭ-Ṭawīl on the authority of Thābit on the authority of Abū Rāfiʿ on the authority of Abū Hurayra.

It was said: a calculated reward, according to their good deeds.

'Abū Al-Barhsm recited it: " 'aṭā'n ḥassabā" with fatḥa above the "ḥa'" letter and a shadah on the letter "sin".

Al-'Aṣma'ī said: Arabs say: You counted "ḥassabt" the man, if you honored him. And he chanted:

When his guest arrives, he treats him with care,

Whether from noble descent or humble fare.

[3338] Ibn Fanjwaih informed us and saying: "Ibn Ḥabash Al-Muqrī' related to us saying: Aṭ-Ṭahranī related to us: Yaḥia Ibn Al-Faḍl related to us: Wahib Ibn 'Omar related to us: Hārūn Ibn Moses informed us, on the authority of Ḥanzalah, on the authority of Shahr Ibn Ḥawshab, on the authority of Ibn Abbas (May Allah be pleased with both of them) who said: " 'aṭā'n ḥasana" with "Nūn" instead of "Bā'".(1)

(Qur'an 78:37) ﴿The Lord of heavens and the Earth, and whatsoever is in between the, the Most Merciful…﴾

Ibn Mas'ūd, 'Ashhab, 'Abū Ja'far, Shibah, Nafi', Ibn Kathīr, 'Abū 'Amr, Sallām and Ya'qūb recited it with "ḍammah" above "Bā'" letter and "Nūn" letter.

While Ibn 'Amer, 'Issa and 'Aṣim recited them with "kasrah".

Ibn Maḥiṣun, Yaḥia, Ḥmzah and Al-Kessā'y recited "rabi" with "kasrah", and ar-raḥman with "ḍammah". And this recitation was chosen by 'Abū 'Obied, as the word "rabi" will be an adjective to the word "rabuk".

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(1) **[3338] The assessment of the reliability of the chain of transmitters:**

- Weak ʾIsnād; it includes Aṭ-Ṭahrānī who is neither criticized nor authenticated. Wuhayb bin ʿAmr is not known for bad attitudes. Shahr shows many confusions and narrated many Mursal traditions.

**The authentication of Ḥadīth:**

- Ibn Khālawayh cited it in Mukhtaṣar Shawādh Al-Qurʾān, p. 168. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/428. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/183. Abū Ḥayyān cited it in Al-Baḥr Al-Muḥīṭ (The Massive Ocean),, 08/407. As-Samīn Al-Ḥalabī cited it in Ad-Durr Al-Maṣūn (The Protected Pearls), 10/664. Ibn ʿĀdel Ad-Dimashqī in Al-Lubāb (The Best Part),,, 20/115. As-Shawkānī cited it in Fatḥ Al-Qadīr (The Almighty's Blessings),, 05/427. Al-ʾĀlūsī cited it in Rūḥ Al-Maʿānī (The Spirit of Meanings),, 30/18 through Alḥassan.

﴿non can dare to speak to Him﴾; that is, has no speech with Him.

Al-Kalbī said: They have no intercession without His permission.

(Qur'an 78:38) ﴿The Day that Ar-Ruḥ…﴾

Scholars differed on who is "Ar-Ruḥ".

[3339] Ibn Fanjwaih informed us and said: " ʿAbū Bakr Ibn Kharjah related to us: ʿAbdullāh Ibn Al-Abbas related to us: Al Ṭiālsy said: ʿAḥmad Ibn Ḥafṣ Ibn ʿAbdullāh related to us: ʿIbrahīm Ibn Ṭahmān related to us, on the authority of Muslīm ʿAl-'awar, on the authority of Mujāhid, on the authority of Ibn Abbas who said: "A Jewish asked Prophet Muḥammad (pbuh) about "Ar-Ruḥ" "the spirit", and Prophet Muḥammad said: "they are not angles, they are soldiers of Allah, who have heads, hands and legs, and they have the ability to eat", then he recited: ﴿The Day that Ar-Ruḥ and the angles will stand forth in rows﴾, and said: these are soldiers, and those are other soldiers.(1)

Ibn Abbas (May Allah be pleased with both of them) said: He is the hugest angle"

[3340] Ibn Fanjwaih informed us: Moses Ibn Muḥammad Ibn ʿAlī related to us: Ibn ʿAlwiah related to us: ʿIsma'īl related to us, on the authority of ʿAmer, on the authority of ʿAlqamah, on the authority of Ibn Mas'ūd who said: " the spirit (Ar-Ruḥ) is an angle which is greater than heavens, mountain, and angles, he is in the fourth heaven and he praises Allah twelve thousnd times every day, and each praise produces an angle, all these angles will stand in

(1) **[3339] The assessment of the reliability of the chain of transmitters:**

- Weak ʾIsnād; it includes Muslim bin Kaysān who is weak. Abū Bakr bin Kharja narrates forged traditions on the authority of authenticated narrators.

**The authentication of Ḥadīth:**

- The authors narrated it. Abū Ash-Shaykh narrated it in Al-ʿAḍhama (The Greatness), 03/871 (410) through Aḥmad bin Ḥafṣ bin ʿAbdullāh on the authority of his father.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 30/23, through Mahrān on the authority of Sufyān.
- Both;
- Ḥafṣ bin ʿAbdullāh and Sufyān report it on the authority of Muslim Al-Aʿwar on the authority of Mujāhid on the authority of Ibn ʿAbbās.
- Ibn Abī Ḥātem and Ibn Mardawayh referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/505.

rows on the Day of Resurrection” (1)

Ash-Sha’bī and Aḍ-Ḍaḥḥāk said: He is Jabriel (peace be upon him).

Aḍ-Ḍaḥḥāk narrated, on the authority of Ibn Abbas, who said: There is a river of light on the right of the throne, like the seven heavens, the seven earths, and the seven seas. Every day,Jabriel (Peace be upon him) inters in this river and takes his bath, so it increases in light to his light, beauty to his beauty, and greatness to his greatness, then he shakes, and Allah creates from each drop fall from his feathers, numerous thousnd angles. Seventy thousand angles of them enter Al-Bait Al- Ma’mour every day, and seventy thousand are in the Ka’bah do not return before the Day of Resurrection.”

Wahb said: Jabriel (peace be upon him)is standing before Allah the Almighty, his limbs trembling; Allah Almighty creates a hundred thousand angles out of every tremble, and the angles stand in ranks lowing their heads; when Allah gives them the permission to speak, they say: “There is no god but You”; and that is the meaning of the verse: ﴿The Day that Ar-Ruḥ and the angles will stand forth in rows, they do not speak except for whom the Most Meciful has permited, and he will say what is correct﴾; the correct saying is “There is no god but Allah”.

Mujāhid said: They resemble people, they eat and drink.

‘Abū Ṣāliḥ said: They resemble people, but they are not people.

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(1) **[3340] The assessment of the reliability of the chain of transmitters:**

- Extremely weak; it includes Al-Musayyab who is rejected. Ath-Thumālī is weak. ʾIsmāʿīl bin ʿīsā is a subject of dispute between scholars. I could not find Mūsā bin Muḥammad.

**The authentication of Ḥadīth:**

- The authors narrated it through Al-Musayyab. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/22 through Rawwād bin Al-Jarrāḥ.
- Both;
- Al-Musayyab and Rawwād report it on the authority of Abū Ḥamza Ath-Thumālī on the authority of As-Shaʿbī on the authority of ʿAlqama on the authority of Ibn Masʿūd.
- Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),, 14/236 and in Al-Bidāya wa An-Nihāya (The Beggining and the End), 01/43. ʿUqba said:
- Extremely strange opinion.

Al-Ḥasan and Qutādh said: They are sons of ʻAdam.

Mujāhid narrated, on the authority of Ibn Abbas(May Allah be pleased with both of them): " The spirit(ʻAr-Ruḥ) is created by Allah Almighty on the forms of the sons of ʻAdam, and no angle descends from the sky except with one of the spirit.

ʻAṭṭiah narrated: They are the spirits of people, which will rise with the angles between the two blasts before the souls are returned to the bodies.

Ibn Zaīd said: My father said that It is the Qur'an and he recited the verse: ﴿And thus We revealed to you a spirit from Our command﴾

﴿and the angles will stand forth in rows,﴾ Ash-Sha'by said: They are two rows to Allah on the Day of Resurrection: A row of the spirit, and a row of angles.

And His saying: ﴿they do not speak except for whom the Most Meciful has permited, and he will say what is correct﴾; Who said the truth and did good deeds in this world.

[3341] ʻAbū Sa'īd Ibn Ḥamdūn informed us and said: ʻAbū ʻAl- ʻAbbas ʻAl-Aṣam related to us and said: ʻAḥmad Ibn ʻAbd El-Jabār ʻAl- ʻAṭāridy related to us and said: ʻAbū Mu'awiah Aḍ-Ḍarir related to us, on the authority of ʻIsmā'īl Ibn ʻAbī Khalīd, on the authority of ʻAbī Ṣāliḥ, who said: ﴿except for whom the Most Meciful has permited, and he will say what is correct﴾; that is, the ones who said: "There is no God except Allah" in this world.(1)

(1) **[3341] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād; it inlcudes Aḥmad bin Al-Jabbār who is a weak narrator. The author's teacher is neither criticized nor authenticated.

**The authentication of Ḥadīth:**
- The authors narrated it through Aḥmad bin Al-Jabbār. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/24 through Aḥmad bin ʿAliyy.
- Both;
- Aḥmad and Aḥmad report it on the authority of Abū Muʿāwiyah Aḍ-Ḍarīr on the authority of ʾIsmāʿīl on the authority of Abū Ṣāleḥ.
- ʿAbdurraḥmān bin Mahdī opposed them.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/24 through Yaḥyā Saʿīd on the authority of ʿAbdurraḥmān bin Mahdī on the authority of Abū Muʿāwiyah that: Saʿd bin ʿAbdullāh bin Al-Ḥakam told us that: Ḥafṣ bin ʿUmar Al-Adani told us on the authority of Al-Ḥakam bin Abān on the

(Qur'an 78:39) ﴿That is the True Day; so he who wills may take to his Lord a return﴾ ; that is, a return for righteous deeds.

(Qur'an 78:40) ﴿Verily, We have warned you of a near torment,﴾; that is, the punishment of the Day of Resurrection. And it was said that is being killed in battle of Badr.

The Day when man will see (the deeds) which his hands have sent forth, and the disbeliever will say: ﴿Woe unto me ! Would that I were dust﴾

ʿAbdullāh Ibn ʿAmr said: "On the Day of Resurrection the earth will extend as long as the surface of earth, and animals, livestock and beasts will be gathered, then a retaliation will be made between animals,so the weak sheep will take revenge from the horned sheep.After the retaliation, Allah will say to the animals: Be dust, at this point the infidel says: "I wish I were dust."

Al-Muqatilān said: Allah the Almighty gathers beasts, vermin, and birds and askes them: "Who is your god?"- they reply: "our God is The Most Merciful" .Then He says to them: "I created created you and subjected you to the sons of Adam, and you were obedient to them during the days of your life, so return to what you were, and be dust.So when the disbeliever sees animals become dust, he says: "I wish I were a pig in lifeworld, and today I were dust"."

ʿIkrimah said: I was informed that when the livestock and beasts see the sons of ʿAdam who are very anxious and sad on the Day of Resurrection, they will say: we thank Allah for not being like like you, wishing Paradise and fearing Hell.

[3342] ʿAbdullāh Ibn Ḥāmid informed us: Muḥammad Ibn Khālid informed us: Dawud Ibn Sulaimān related to us: ʿAbd Ibn Ḥameed related to us: Ya'qūb

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authority of ʿIkrima.

- Aṭ-Ṭabarī in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 30/24, said:
- The correct opinion is that:
- Allah stated that his creatures will not speak on the Day of Judgment when Jibril and angels are lined up,. Only those allowed to speak by the Most Merciful shall speak rightly. We shall believe in what Allah said, as Allah and his Messenger did not inform us that the verse refers to a specific kind of right speech; the verse may cover all meanings.

Ibn ʿAbdullāh related to us: Ja'far informed us, on the authority of ʿAbdullāh Ibn Zakwan Abī Al-zanād, who said: If Allah judges between people and commands the people of Paradise to Paradise, and people of Hell to Hell, then it is said to all nations and to believers of the jinn, "Return to dust", so they will return to dust. Then the infidel says: I wish I were dust! According to this saying, Laith Ibn Abī Sulaim said: The believers of the jinn return to dust, while, ʿOmar Ibn ʿAbd El-'Aziz(May Allah's Mercy be upon him) said: The believers of jinn are around Paradise in a spacious place, and they are not in it. (1)

[3343] I heard ʿAba Al-Qassim Al-Ḥasan Ibn Ḥabīb saying: "I read in some interpretation books that the disbeliever in this verse is "Satan"; and that is because he reproached Adam for being created from dust, and he was proud of being created from fire, so when he, on the Day of Resurrection, will see what Adam and his faithful sons have in terms of reward, comfort and mercy, on the other side, he will see his hardship and torment, he will wish to be in the place of Adam saying: "Oh, I wish I were dust." (2)

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(1) **[3342] The assessment of the reliability of the chain of transmitters:**

- It includes the teacher of the scholar who is Neither criticized nor authenticated. Dāwūd bin Sulaymān was Neither criticized nor authenticated. Jaʿfar is honest narrator but shows confusions.

**The authentication of Ḥadīth:**

- ʿAbd bin Ḥumayd referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/507. The authors narrated it. Ibn Shahīn referenced in Al-ʿAjāʾib and Al-Gharāʾib (Odds and Wonderfuls) as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/507, through Alḥassan bin Mūsā.
- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 30/26, through Ibn Ḥumayd.
- Both;
- Alḥassan and Ibn Ḥumayd report it on the authority of Yaʿqūb on the authority of Jaʿfar on the authority of Abū Az-Zinad ʿAbdullāh bin Zhakwan.

(2) **[3343] The assessment of the reliability of the chain of transmitters:**

- Abū Al-Qāsim is criticized by Al-Ḥākem.

**The authentication of Ḥadīth:**

- Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/369. Az-Zamakhsharī narrated it in Al-Kashshāf (The Revealer),, 06/303. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the

‘Abū Hurairah (May Allah be pleased with him) said: When the unbeliever says: “Oh ! I wish I were dust”, the dust will say to him: No, you have no dignity to be similar to me !”

Qur’an),, 05/429. Ibn Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements),, 09/13. Ar-Rāzī cited it in Mafātīḥ Al-Ghayb (Keys to the Unseen),, 31/26 without attributing it. Al-Qurṭubī cited it in Jāmiʿ liʾ Aḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/187. Al-Balansī cited it in Mubhamāt Al-Qurʾān (Ambiguous Meanings of Quran),, 02/647. Ibn ʿĀdel Ad-Dimashqī in Al-Lubāb (The Best Part), 20/120.

# Surah An-Nāzi'āt

It is a Makī Saurah, Its has seven hundred and fifty three letters, one hundred and seventy seven words, and forty six verses.

It was narrated, on the authority of 'Obay Ibn Ka'b, who said: Prophet Muḥammad said: "Whoever recites Surah An-Nāzi'āt, his period in tomb will equal the period of an obligatory prayer." It was narrated also as: "his stay in his tomb and the Day of Resurrection will be like the period of an obligatory prayer."

In the name of Allah, the Beneficent, the Merciful

(Qur'an 79:1) ﴿By those [angles] who extract with violence﴾

Masrūq said: An-Nāzi'āt are the angles which extract or pull out the souls of the sons of Adam, and this was the narration of Abī Ṣāliḥ, on the authority of 'Aṭiah, on the authority of Ibn Abbas (May Allah be pleased with both of them).

The commander of Faithful Alī (May Allah be pleased with him) said: That means the angles remove the souls of infidels.

Ibn Mas'ūd said: The angle of death removes the soul of the infidel from under every hair, from the nail, and from the core of his feet, then he drowns it and puts it back in his body, then he takes it off until it almost comes out and puts it back in his body.

Muqātil said: The angle of death and his helpers take away the soul of the infidel, just as a large number of scaffold pull the hair out wet wool, so his soul come like the drowing man in water.

Sa'īd Ibn Jubaīr sad: The souls of the infidels are pulled out, drowned, fired, then thrown in Hell.

Mujāhid said: It is death that takes away souls.

As-Sadī saiid: An-Nāzi'āt are the souls drowning in the chests.

It was said: the unbeliver feels himself like a drowner in his death throes.

Al-Ḥasan, Qutādah, Ibn Kisān, ʻAbū ʻObaidah and ʻAl-'Akhfash said: It is the stars that move from one horizon to another, they shine then go down.

And it was said: They are archers and invaders.

It was said: They are the bows that are taken out by arrows

The inner peel of egg is called the drowned.

(Qur'an 79:2) ﴿And by those (angles) who gently take out (the souls of the believers)﴾

Ibn Abbas (May Allah be pleased with both of them) said: An-Nashiṭāt are the angles that energize the soul of the believer, then take it out, likewise a rope is taken from the camel's leg.

Ibn Abbas said: They are the souls of the believers at death, they are activated then pulled out; as there is no believer approached by death but the Paradise is offered to him before he dies, and he sees his family and his wives from among the Ḥur Al-'Ain, who invite him to Paradise; so his soul is eager to go out and follow them.

Alī Ibn Abī Ṭāleb (May Allah be pleased with him) said: They are angels energizing the souls of the disbelievers, between the skin and the nails, untill they bring them out of their mouths dy anguish and distress.

Mujāhid said: It is the death that activates man's soul.

Al-Sadī said: It is the soul that activate from the feet.

ʻIkrimah and ʻAṭā' said: They are the leashes.

Qutādah and ʻAl-'khfash said: They are the stars that move actively from hoizon to horizon, and it is said: an active donkey, moving from a country to the other.And the pronghorns are called "nawāshiṭ" which means "active" because they always moves from one place to another.

Aṭ-Ṭarmāḥ said:

**And can the loyalty of horses be sought**

**From anyone other than the fearless and bold?**

Haimān Ibn Quḥāfah said:

My worries have become increasingly active

Damascus, with me, is a continuous stage.

(Qura'n 79:3) ﴿And by those who glide [as if] swimming﴾

Alī Ibn Abī Ṭālib (may Allah be pleased with him) said: They are the angels swimming with the souls of the believers.

Al-Kalby said: They are the angels who take the souls of the believers, carrying them gently, then letting them to rest, like swimming with something in water and being gentle with it.

Mujāhid and ʻAbū Ṣāliḥ said: They are the angels descending from the sky quickly, just as it is said to the horse, which runs fast, that horse swims. And it was said: They are the conquering horses.

Imru' Al-Qaīs said:

As the swimmers glide through the waves,

The dust leaves traces, marked and dispersed.

Qutādah said: They are the stars, the sun and the moon, likewise His saying: ﴿all (the celestial bodies) swim along, each in its rounded course.﴾

ʻAṭṭa' said: They are the ships.

(Qur'an 79:4) ﴿And those that press forward as in a race,﴾

Mujāhid and ʻAbū Waraq said: they are the angels that precede the son of Adam with good and righteous deeds.

Muqātil said: They are the angels carrying the souls of the believers to Paradice quickly.

Ibn Mas'ūd (May Allah be pleased with him) said: They are the souls of the believers that precede the angels who hold them, longing to meet Allah the Merciful.

ʻAṭā' said: They are the horses.

Qutādah said: They are the stars that precede each other in walking.

(Qur'an 79:5) ﴿And those who arrange [each] matter﴾ ; that are the angels.

[3344] 'Abū Al-Ḥasan Muḥammad Ibn Ja'far Ibn Aṭ-Ṭaib informed us and said: 'Abū Bakr Muḥammad Ibn 'Omar Ibn Ḥafṣ informed us: 'Abū Na'īm related to us: 'Al- 'A'mash related to us, on the authority of 'Amr Ibn Murah, on the authority of 'Abd Ir-Raḥan Ibn Sābeṭ, who said: Four angels manage the matter in worldlife: Jabriel, Mika'īl, the angel of death and 'Isrāfīl (peace be upon them) ; Jabriel is responsible for winds and soldiers, Mika'īl is entrusted with rain and vegetation, the angel of death is entrusted with taking spirits and Isrāfīl is entrusted with descending the commands of Allah. (1)

(Qur'an 79:6) ﴿The Day when the quaking will cause a violent convulsion﴾ ; that is the first blast of the Horn, which will cause violent convultion of every thing.Mujāhid said: This verse means that the earth and mountains will quake.

(Qur'an 79:7) ﴿, and it will be followed by another quaking ﴾; that is the second blast of the Horn after forty years.

Qutādah said: They are blasts (screams); the first one will end the life of all creatures, while the other will revive them by the permission of God.

Mujāhid said: ﴿The Day when the quaking will cause a violent convulsion﴾ means that the earth and mountains will quake, and ﴿, and it will be followed by

(1) **[3344] The assessment of the reliability of the chain of transmitters:**
- The narrators are authenticated except for: Aḥmad bin Mahd whom I did not find.

**The authentication of Ḥadīth:**
- The tradition is referenced by ʿAbd bin Ḥumayd and Ibn Al-Mundhir and Ibn Abī Ḥātem as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī,, 06/510. Al-Bayhaqī narrated it in Shuʿb Al-ʾīmān (The Branches of Faith),, 01/177 (158). Ibn Abī Shaybah narrated it in his Muṣannaf, 08/224 (11) through Al-ʾAʿmash on the authority of ʿAmr bin Murra on the authority of ʿAbdurraḥmān bin Sābiṭ.
- Al-Wāḥidī narrated it in al-Wasīṭ (the Medium Book), 04/418. As-Samʿānī cited it in Tafsīr al-Qurʾān (The Exegesis of the Quran),, 06/146. Al-Baghawī cited it in Maʿālim At-Tanzīl (The Revelation Signs), 08/325. Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements), 08/17. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/192. Al-Khāzin cited it in Lubāb At-Taʾwīl (The Best of the Interpretations), 04/432. As-Shawkānī cited it in Fatḥ Al-Qadīr (The Almighty's Blessings),,, 05/432.

another quaking ﷺ; refers to the split of the sky, when the earth and mountains are lifted above and leveled with one blow.

ʻAṭāʾ said: the first blast "ar-rājifah" is the beginning of the Day of Resurrection while the second one "ar-rādifah" is the resurrection.

Ibn Zayd said: The first blow is death and the second one is the Day of Resurrection.

Ar-Rajifah: sound and motion, which is severe disturbance and strong movement; as a result of loud voices, and gathering of people.

Ibn Fanjwaih informed us: ʻAbdullāh Ibn Yusuf Ibn ʻAḥmad Ibn Mālik related to us: Muḥammad Ibn Hārūn Al-Ḥaḍramy related to us: Al-Ḥasan Ibn ʻArafah related to us: Qabiṣah Ibn ʻOqbah related to us, on the authority of Sufyān Ath-Thawry, on the authority of ʻAbdullāh Ibn Muḥammad Ibn ʻAqīl, on the authority of Aṭ-Ṭafil Ibn Ka'b, on the authority of ʻObay Ibn Ka'b, who said: Prophet Muḥammad, may God's prayers and peace be upon him, said: "O people! Remember your God; The shiver came, followed by the subsequent, and death came with what it contains, death came with what it contains" (1)

(1) **[3345] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes:
- ʿAbdullāh bin Muḥammad bin ʿAqīl:
- Honest narrator but his tradition is Layyin. Is said that:
- He change at the end of his life. I could not find ʿAbdullāh bin Yūsuf. The tradition is Sound due to another tradition, considering the total paths.

**The authentication of Ḥadīth:**
- At-Tirmidhī narrated it, in Chapter: Portraying the Day of Judgement (2457). ʿAbd bin Ḥumayd narrated it in Al-Muntakhab, (The Chosen), p. 89 (170). Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 02/42, 02/558. Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 01/321. The authors narrated it. Al-Baghawī narrated it in Maʿālim At-Tanzīl (The Revelation Signs), 08/326.
- All; through Qubayṣa bin Dhuʾayb.
- Imām Aḥmad narrated it in the Musnad, 35/165 (21241). Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/32. Al-Bayhaqī narrated it in Shuʿb Al-ʾīmān (The Branches of Faith),, 07/358 (10577). Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 08/422; all through Wakiʿ bin Al-Jarrāḥ.
- Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/343 through ʿAbdullah bin Al-Walīd Al-Adani.

The scholars differed on the copletion of the oath; Kufic grammarians

- The three narrators;
- Qubayṣa, Wakīʿ and Al-Adani report it on the authority of ʿAbdullāh bin Muḥammad bin ʿAqīl on the authority of Aṭ-Ṭufayl on the authority of ʾUbayy bin Kaʿb.
- Ibn Al-Mundhir referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/510. Ibn Abī Ḥātem narrated it, as in Ibn Kathīr's Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran), 04/467.
- at-Tirmidhī judged it as sound. Al-Ḥākem judged it as authenticated.
- The tradition revolves around ʿAbdullāh bin ʿAqīl but he is Layyin as mentioned before.
- Any way,:
- Though we are keening on judge the tradition as weak. But it has Shāhid (another tradition with the same meaning or text through another ʾIsnād) from the narration of Abū Hurayra.
- At-Tirmidhī narrated it, in Chapter: Portraying the Day of Judgement (2450), on the authority of Abū Bakr Ibn Abī An-Naḍr. Al-Ḥākem narrated it in Al-Mustadrak (The Completion), 04/343. Al-Bayhaqī narrated it in Shuʿb Al-ʾīmān (The Branches of Faith),, 01/512 (881) through al-Ḥusayn bin Al-Faḍl. Uqaylī narrated it in al-Ḍuʻafāʾ (Weak Narrators),, 04/383 through Muḥammad bin ʾIsmāʿīl. Al-Baghawī narrated it in Sharḥ Sunnah (Commentary on Sunnah), 14/370 (4173) through Muḥammad bin ʿUbayd Al-Hamadhānī.
- The four narrators;
- Abū Bakr, al-Ḥusayn, Muḥammad, and Muḥammad bin ʿUbayd report it on the authority of Abū An-Naḍir Hishām bin Al-Qāsim, on the authority of Abū ʿAqīl Ath-Thaqafī on the authority of Yazīd bin Sanān At-Tamīmī on the authority of Bukayr bin Fayruz on the authority of Abū Hurayra.
- This tradition is weak.
- at-Tirmidhī said:
- This is a sound and Gharīb tradition; we know it only from the narration of Abū An-Naḍir.
- I say:
- Yazīd bin Sanān is Abū Farwa Ar-Ruhāwī Al-Jadhārī; he may not be followed.
- Al-ʿUqaylī said.
- Ar-Ruhāwī is a weak narrator as agreed between the scholars, and Annasāʾiyy ignored him.
- Bukayr bin Fayruz is accepted.
- Meaning that:
- He may be followrd according to Ibn Ḥajar in the Introduction of Taqrīb At-Tahdhīb (Simplifying the Abridgment).
- In conclusion:
- The tradition is weak, but may be supported by the first Shāhid (another tradition with the same meaning or text through another ʾIsnād), and therefore we may judge it as Sound due to another tradition in conformant with what Al-Albani adopted in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 02/638.

said: the reply of the oath is omitted, and it might be: "you would be revived and quoestioned. And some grammarians in Baṣrah said: the reply of the oath is the verse: ﴿Indeed in that is a warning for whoever would fear [Allah]﴾.

It was said: There are precedence and delay (reversal); the meaning is: ﴿The Day when the quaking will cause a violent convulsion, and it is followed by another quaking, and those [angles] who extract with violence﴾

(Qur'an 79:8) ﴿Hearts, that Day, will tremble﴾ : that is; fearful, and Mujāhid said: they are troubled.

Al Sudī said: Some hearts are fleeting from their places, likewise His saying: ﴿When the hearts are at the throats﴾ [Ghafir : 18]

Al-Mu'arij said: anxious.

Quṭrub said: provocative.

Yamān said: It is unsettled and restless.

'Abū 'Amr Ibn Al-'Alā' said: disturbed.

Al-Muarrad said: It is confused out of the fast beats, and it is said: The heart is afraid and trembled.

(Qur'an 79:9) ﴿Their eyes shall be downcast with dread﴾

(Qur'an 79:10) ﴿They say:…﴾; the polytheists of Meka and those who said their saying in denying the resurrection.

"They say: "Shall we indeed be returned to (our) former state of life?"; "Al-ḥāfirah" means: the first state, and the begining point; to return alive after being dead.

Arabs said: The man has returned to his "ḥāfirah"; when he returned to his first state. The poet said:

A pit on a bald and gray head is lame

Amy the lord protect us from folly and shame.

It is said: the criticism should be at the begining of the matter, and it is said also: The people met and fought at the pit; that is, when they first met, at their first discussion.

ʻAbū Bakr Al-Ḥamshazy informed us: ʻAbū Bakr Al-Qaṭiʾy related to us: ʻIbahīm Ibn ʿAbdullāh Ibn Muslīm related to us: ʻAmr Ibn Marzūq related to us: ʻOmrān Al-Qaṭān informed us an said: I heard Al-Ḥasan saying: "{Shall we indeed be returned to (our) former state of life?}; that is, a new creation.(1)

It was said: "Al-ḥāfirah" or the pit means the world; they say: "Will we be returned to the worldlife?".

The poet said:

**I am devoted, never to forget,**

**Until people are returned from their plight.**

It was said: It is the excavated land in which their graves are dug. Likewise His saying: ﴿a water gushing forth﴾ (Aṭ-Ṭāriq: 6), and ﴿ in a pleasant life﴾ (Al-Ḥāqah: 21).

Mujāhid and Al-Khalīl Ibn ʻAḥmad said: The polytheists would say: Will we be sent a new creation after being dead and buried in our graves?.

And it was said: Land was called "Al-ḥāfirah" or the excavated land; as it is the stable of the hooves, also the foot is called the ground; because it is down to earth, this was Qutādah's interpretation.

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(1) **[3346] The assessment of the reliability of the chain of transmitters:**
- It includes:
- ʿImrān Al-Qaṭṭān:
- He is an honest narrator who shows confusions. The author's teacher is neither criticized nor authenticated. Ibn Marzūq is an authenticated narrator who shows confusions

**The authentication of Ḥadīth:**
- Another path other than that of Alḥassan:
- 1- The tradition is referenced by, ʿAbd bin Ḥumayd as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/511 On the authority of Ibn ʿAbbās.
- 2- ʿAbdurrazzāq referenced it in Tafsīr al-Qurʾān (The Exegesis of the Quran), 02/345. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/165 through Maʿmar and Saʿīd on the authority of Qatāda.
- 3- Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations),, 30/34, through Warqāʾ and ʿīsā;
- Both report on the authority of Ibn Abī Najīḥ on the authority of Mujāhid.

Ibn Zayd said: "Al-ḥāfirah" is a name of Hellfire, as it has a lot of names.

(Qur'an 79: 11) ﴿Even if we should be decayed bones?﴾

The reciters of Al-Kufah (except Ḥafṣ and ʿAyūb) recited it as: "nākhirah", with "'Alif"; and it is the recitation of 'Omar Ibn Al-Khaṭāb (May Allah be pleased with him), his son, Ibn Abbas, Ibn Az-Zubair, Ibn Mas'ūd and his friends (May Allah be pleased with them). This recitation was also chosen by Al-Farā' and Jurair.

Other reciters recited it without "'Alif" as: "nakhirah", and it is chosen by 'Abī Ḥātim and 'Abī 'Obaidah, who said: We have chosen this recitation due to two arguments: The first reason: The majority of readers recite like that, such as: The people of Tuhāmah, Al-Ḥijaz, Levant and Al-Baṣrah.

The second reason: As it would be an adjective to describe the worn out bones; as the adjective form of the word in Arabic is "nakhirah", not "nākhirah".

Furthermore, 'Abū 'Amr argued a third reason that the word "nākhirah" means that the bones are still decaying; but they have already finished decaying process.

The two words ("nākhirah" and "nakhirah") are accepted to the linguists, such as: greediness and greedy, stinginess and stingy, and caution and cautious.

And in some interpretation: "nakhirah" means: worn out, while "nākhirah" means: the wind gnaws at its hollow if it passes through it.

(Qur'an 79: 12) ﴿They said:…﴾; that is, the deniers ﴿It would, in that case, be a return with loss﴾; a return occasioning loss.

(Qur'an 79: 13) ﴿But verly, it will be but a single (compelling) cry﴾; that is, Allah, exalted be He, said: It is only a single blast (blow).

(Qur'an 79: 14) ﴿When, behold, they will be upon the earth's surface.﴾; it means: They will return alive on the surface of the earth after being dead inside it.

Arabs call the desert and the surface of earth as watchful "as-sāhirah", linguists interpreted that; because in it, their animals sleep on it and they stay

up. Ibn Abbas and a group of interpreters inferred the saying of ʻUmayyah Ibn Aṣ-Ṣalt:

**In it, vigilant flesh and abundant catch,**

**And a sea with water that supports their claim.**

He mentioned another line of poetry:

**In it, vigilant catch and a vast sea,**

**What they harvest therein sustains with glee.**

ʻImruʾ Al-Qaīs said:

**And when you encountered its hardships,**

**The night seemed constricted and full of strife.**

Abu Dhuʾayb said:

**They return, the sleepless, like scattered ashes,**

**Their collective groans echoing in the dark night.**

Ibn Fanjwaih informed us: Ibn Ḥemdān related to us: Ibn Māhān related to us: Mūsā Ibn ʻIsmaʾīl related to us, on the authority of ʻAbī Sanān, on the authority of ʻAbī Al-Munabah, who said: "as-sāhirh" is a mountain near Jerusalem.(1)

It was narrated by Al-Walīd Ibn Muslīm, on the authority of ʻUthmān Ibn ʻAbī ʻAl-ʾātikah, who said: It is the land between the mountain of Ḥassān and the mountain of ʻArīḥa.

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(1) **[3347] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes Abū Sanān who is Layyin. I could not find Ibn Mahān.

**The authentication of Ḥadīth:**
- The authors narrated it through Mūsā bin ʾIsmāʿīl. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/38 through Alḥassan bin Bilal, both;
- Mūsā bin ʾIsmāʿīl and Alḥassan bin Bilal, report on the authority of Ḥammād on the authority of Abū Sanān on the authority of Wahb.
- The tradition is referenced by,ʿAbd bin Ḥumayd and Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/512 On the authority of Wahb.
- Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/197. As-Samʿānī cited it in Tafsīr al-Qurʾān (The Exegesis of the Quran),,, 06/148. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/433. Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),, 14/241.

Sufyan said: It is the land of Levant.

Qutādah said: It is Hellfire.

(Qur'an 79: 15) ﴿Has Moses' story reached you?﴾

(Qur'an 79: 16) ﴿When his Lord called to him in the sacred valley of Tuwa﴾

(Qur'an 79: 17) ﴿Go to Pharaoh. Indeed, he has transgressed﴾

(Qur'an 79: 18) And say to him, ﴿Would you [be willing to] purify yourself﴾

People of Al-Ḥijāz, Ayūb and Jaqūb recited it as "tazzakā" with stressed "zay", and this recitation was narrated by 'Al- 'Abbas and Abī 'Amr. While other recited it without stress on the "zay" letter to mean: to reform and to purify.

(Qur'an 79: 19) ﴿And shall I guid you to your Lord, so you should fear﴾

Ibn Fanjwaih informed us: Ibn Ḥabash Al-Muqrī' related to us: Ibn Zanjwaih informed us: Sallamah related to us: 'Abdel Razāq related to us: Ibn Al-Tamimy informed us, on the authority of 'Obied Illah Ibn Abī Bakr, who said: Ṣakhr Ibn Jwairīah related to me saying: "when Allah, Exalted His name, sent Moses to Pharaoh, He said to him: "Go to Pharaoh…" to His saying "And I will guid you to your Lord, so you will fear" and he will not do so. So Moses inquired: "O, Allah! why do to guid him, while You know that he will not accept?"-Allah inspired him and said: "go ahead with what I commanded you to do, for there are twelve thousand angels in the sky who seek knowledge of Fate, but they did not reach or realize it." (1)

(Qur'an 79: 20) ﴿And he showed him the greatest sign,﴾; that are the stick and the white (shining) hand.

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(1) **[3348] The assessment of the reliability of the chain of transmitters:**

- It includes Ibn Zanjawayh who is neither criticized nor authenticated. I could not find ʿUbaydullāh Ar-Rāwī.

**The authentication of Ḥadīth:**

- ʿAbdurrazzāq narrated it in Tafsīr al-Qurʾān (The Exegesis of the Quran),, 02/346. The authors narrated it on the authority of ʿUbaydullāh.
- The tradition is referenced Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/513. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/200. Ibn ʿĀdel Ad-Dimashqī in Al-Lubāb (The Best Part), 20/138.

(Qur'an 79: 21) ﴿So he lied and disobeyed﴾

(Qur'an 79: 22) ﴿Then he turned his back,﴾; Pharaoh turned away from the faith, ﴿striving﴾; he worked corruption on the earth.

(Qur'an 79: 23) ﴿And he gathered…﴾; he gathered the magician and his people, ﴿and called out﴾.

(Qur'an 79: 24) And said: ﴿I am your most exalted Lord﴾: He said there is no God above me.

And it was said: He meant that the idols are lords, and I am their Lord and your Lord.And it was said: He meant the masters and the leaders.

(Qur'an 79:25) ﴿So Allah seized him﴾: punished him ﴿in exemplary punishment for the last and the first [transgression]﴾; means: in worldlife and the Hereafter, in the first he was punished by drowning, and at the last by fire.

And it was said: The first transgression was his saying: ﴿I have not known you to have a god other than me﴾ [Al-Qaṣaṣ: 38], while his last transgressive saying: ﴿I am your most exalted Lord﴾, and there were forty years between the two sayings.

"An-nakāl": is the infinitive form of the meaning not the word, and it has "fatiḥa".

(Qur'an 79:26) ﴿Indeed in that is a warning for whoever would fear [Allah]﴾

(Qur'an 79: 27) ﴿What! Are you…﴾ the deniers of the resurrection ﴿the more difficult to be created or the heaven?﴾; that is, Allah, who created the sky, has the ability to create you after death, as He said: ﴿Is not He who created the heavens and the earth Able to create like them?﴾ [Ya-Sin: 81], and His saying: The creation of the heavens and the earth is greater than the creation of mankind…﴾ [Ghafr: 57], and His saying:

﴿and (He) never wearied with their creation, is able to give life to the dead?﴾ [Al-Aḥqāf: 33], ﴿He (the Almighty Lord) has created it﴾.

(Qur'an 79: 28) ﴿He has raised the height thereof…﴾: its ceiling.

Al-Farā' said: Everything that carries a part of a building is a hight.

﴿ and has made it flawlessly perfect and well-balanced﴾; withou splits, cracks, or fungus.

(Qur'an 79:29) ﴿And He gave darkened…﴾: He darkened " its night", "Al-ghaṭash" is: darkness or obscurity; an obscured man: that is, a blind man.

﴿, and extracted its morn (brightness)﴾: He highlighted and revealed its day and its light.

(Qur'an 79: 30) ﴿And after that He spread the earth﴾:

Scholars differed on the meaning of this verse: Ibn Abbas (May Allah be pleased with him) said: "Allah the Almighty created,at first, the earth with its sustenance without flatting, then He staightened to the sky, so He leveled them into seven heavens, then He flattened the earth and made it stable.

Ibn Abbas and 'Abdullah Ibn 'Amr said: "Allah the Almighty has created Ka'bah and put it on water, on four corners two thousnd years before creating the earth, then the earth has been flattened from beneath the holy Ka'bah.

It was said: It means: He also flattened the earth, likewise, saying to a man: you are idle, and after that you are wicked, the word "after" in this sentence equals "as will as". Similarly, His saying: ﴿Violent,- with all that, base-born,﴾ [Surah Al-Qalam: 13]

The poet said:

**So I said to her, "I come to you willingly,**

**Though it is forbidden, I am wise and aware."**

And this is the interpretation of Mujāhid's recitation: "And the earth, at that time, has been flattened"

It was said: the word "after", in this verse, means: "before",likewise His saying: ﴿And We have written in the book of Psalms after the previous mention﴾ ['Al-Anbīa':105]; that is, before the mention which is the Qur'an.

Al-Hudhali said:

**I praised Allah when calamity subsided,**

**For some evils 'll leave you than others affrighted.**

"And the land": its recitation by the majority of rciters is "'Al-'Arḍa" with fatḥa, while Al-Ḥasan recited it: "Al-'Arḍu" with ḍammah, and both methods of recitation are acceptable.

”Ad-daḥu” means: flattening and extending, and it said the ostrich is flattening; as it extends its chest on earth.And it is said: daḥā, yadḥū, daḥū, and daḥā, yadḥā, daḥiā ; they are two languages, similarly, thir saying: ṭaghā, yaṭghu,and yaṭgh and ṣaghā, yaṣghu, yaṣghā

The one who says: “yadḥū” says daḥū, while who says “yadḥā” says also “daḥait”.

(Qur’an 79: 31) ﴿He extracted from it its water and its pasture﴾

Al-Qutīby said: He indicated by two things all what He produces from the earth as sustenance and food for the cattle, such as; grass, trees, grain, dates, firewood, clothing, salt and fire; because fire comes from sticks and salt comes from water.

(Qur’an 79: 32) ﴿And the mountain He set firmly﴾

Most of reciters recited it with fatḥah, while ‘Amr Ibn ‘Ubaīd recited it with ḍammah.

(Qur’an 79: 33) ﴿As provision for you and your grazing livestock﴾

(Qur’an 79: 34) ﴿But when there comes the greatest Overwhelming Calamity﴾: It is the Day of Resurrection, it is called so because it obliterates overpowers all other catastrophes. And the word ﴿Ṭāmmah” in Arabic is the unbeatable calamity; Arabs said: “the horse “ṭammed” silt if it emptied its effort in running”, and the water “ṭammed” if it filled the entire river.

[3349] Ibn Fanjwaih informed us: Ibn Ḥabash Al-Muqrī’ related to us: Muḥammad Ibn ‘Omar related to us: Hannād Ibn As-Surī informed us: ‘Abū ‘Usāmah related to us, on the authority of Mālik Inb Mighūl, on the authority of Al-Qāsim Al-Hamadāny, who said: ﴿But when there comes the greatest Overwhelming Calamity﴾; means: When people of Paradise are drived to Paradise, and people of Hell are driven to Hell.(1)

(1) **[3349] The assessment of the reliability of the chain of transmitters:**
- It includes Muḥammad bin ʿImrān whom I did not find.

**The authentication of Ḥadīth:**
- The authors narrated it through Abū ʾUsāma. Aṭ-Ṭabarī narrated it in Jāmiʿ Al-Bayān (The Collection of the Interpretations), 30/47 through Sahl bin ʿĀmer.
- Both;
- Abū ʾUsāma and Sahl bin ʿĀmer report it on the authority of Mālik bin Maghūl.

(Qur'an 79: 35) ﴿The Day when the human will remember (all) that he strove for,﴾: He will remember what he did in this world, whether good or bad.

(Qur'an 79: 36) ﴿And Hellfire shall be exposed for [all] those who sees.﴾

(Qur'an 79: 37) ﴿So as for he who transgressed﴾

(Qur'an 79: 38) ﴿And preferred the life of the world﴾

(Qur'an 79: 39) ﴿Then indeed, Hellfire will be his refuge﴾

(Qur'an 79: 40) ﴿But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,﴾

(Qur'an 79: 41) ﴿Then indeed, Paradise will be [his] refuge.﴾

They ask you, [O Muhammad], about the Hour: when is its arrival?

(Qur'an 79: 42) ﴿They ask you, [O Muḥammad], about the Hour: When is its arrival?﴾: when will it appear and be fixed?

(Qur'an 79: 43) ﴿What concern doo you have to speak about that?﴾

(Qur'an 79: 44) ﴿To your Lord is its finality﴾ that is, to your Lord only is the ultimate knowledge of its resurrectin.

'Aā'isha (May Allah be pleased with her said: "Prophet Muḥammad (Pbuh) kept worried about the Hour this verse has been revealed.

(Qur'an 79: 45) ﴿You are only a warner for those who fear it﴾; the majority of reciters recited it as: "Munzeri", while 'Abū Ja'far and Ibn Maḥīṣn recited it: "Munzerin" with tanween, and this is Al-'Abbas narration on the authority of 'Abi 'Amr.

(Qur'an 79: 46) ﴿It will be, on the Day they see it, as though they had not tarried…﴾: in this world, and others said: in the graves ﴿except for an afternoon or a morning thereof﴾

- Ibn Abī Shaybah referenced it in his Muṣannaf, 12/402 (36428). Ibn Al-Mundhir referenced it as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī, 06/615.
- Al-Māwardī cited it in An-Nukat wa Al-ʿUyūn (The Beneficial Notes and Best Interpretations),, 06/200. Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules), 19/204. Abū Ḥayyān cited it in Al-Baḥr Al-Muḥīṭ (The Massive Ocean),,, 08/415.

Al-Farā' said: There is no mid-morning for the evening, but the morn is for the light of the day. But this is familiar to the Arabs' language, for instance they say: "I will come to you in the evening or in its morning, but its meaning is: at the end of the day or at its beginning. And he chanted to some of Bany ʿAqīl saying:

We arrived in A'amer's abode at dawn,

Bare and hostile were the edges of their daylight.

That means the conflict continued all the day and evening or at the end of the crescent (the last day of the Arabic month).

# Surah Abasa

Surah Abasa is a Meccan surah has five hundred and thirty-three letters, one hundred and thirty words, a forty-one verses.

(3350) Ibn al-Muqri' informed, Ibn Matar informed, Ibn Shrek informed, Ibn Yunus informed, Salam bin Sulaym informed, Harun bin Katheer informed, Zaid bin Aslam said, his father said, Abi Umamah said, Ubayy bin Ka'b May Allah be pleased with him said: The Messenger of Allah peace be upon him said: "Whoever recites Surah Abasa he will come on the Day of Resurrection laughing and rejoicing". (1)

In the name of Allah, the Entirely Merciful, the Especially Merciful.

(Abasa 1) ﴿The Prophet frowned…﴾ The Prophet PBUH scowled ﴿and turned away﴾ The Prophet PBUH did not respond to him

(Qur'an 2) ﴿Because…﴾ for the reason that ﴿there came to him the blind man, [interrupting]﴾ He is ibn Umm Maktoum, may Allah be pleased with him, called Abdullah bin Shureh ibn Malik ibn Rabia Al-Fihri, afflicted to the trip of Banu Amer ibn Louay.

Ibn Umm Maktoum, and the Prophet - PBUH- was preoccupied with those who attended him from among the faces of the Quraysh calling them to Allah Almighty, and his greed for their Islam became strong, and in their Islam there was Islam behind them from their people, so Ibn Umm Maktoum came while he was blind and said: O Messenger of Allah, teach me what Allah taught you And he began to call him and call him a lot, not knowing that he was preoccupied with someone else, until hatred appeared in the face of the Messenger of Allah - PBUH- because he interrupted his words, and he said to himself: These people say: His followers are the blind, the lowly, and the

(1) **[3350] The assessment of the reliability of the chain of transmitters:**
- Extremely weak ʾIsnād. The tradition is forged.

slaves; He frowned and turned away from him, so the verse was revealed . After that, when the Prophet, PBUH, saw Ibn Umm Maktoum, he would spread his robe for him and say: "Welcome to the one for whom my Lord reproached me." And he says, "Is there a need?" He succeeded him in the city twice in the two raids he conquered. He said Anas: I saw him on the day of Al- Qadisiyah riding on a shield and with a black flag.

Ibn Zayd said: It used to be said: If the Messenger of Allah, PBUH, concealed something of the revelation, he would conceal it.

(Qur'an 3) ﴿But what would make you perceive, [O Muhammad], that perhaps he might be purified﴾. By leaving sins, accepting admonition, and doing good deeds.

And Ibn Zayd said: to convert to Islam.

(Qur'an 4) ﴿Or be reminded….﴾. Or to be preached ﴿and the remembrance would benefit him?﴾ the admonition would benefit him.

Most Quora recited "ftnfaeuh" with Damma as in "yzkaa" and "ydhkuru".

Asim recited, in most of the narrations " ftnfaeah" with Fatha, as it related to "leala" meaning perhaps.

(Qur'an 5) ﴿As for he who thinks himself without need﴾. He becomes rich.

(Qur'an 6) ﴿To him you give attention﴾. You encounter him, listening to him

The poet said:

**He faced the clarifiers as if his forehead**

**was the lamp of darkness to which the bracelets come.**

He "tasadaa" encountered a man with bright face, whose forehead like Siraj al-Daji" i.e. light.

Hijazi Quora and Ayoub recited "tasadaa" by doubling the letter "sad" to give the meaning of "tatasadaa", and the others recited without it.

(Qur'an 7) ﴿And not upon you [is any blame] if he will not be purified﴾. . And be a Muslim, you only have to call him to Islam.

(Qur'an 8)﴿But as for he who came to you striving [for knowledge]﴾. The blind man who came to you walking.

(Qur'an 9)﴿While he fears [Allah]﴾. Being afraid of Allah.

(Qur'an 10)﴿From him you are distracted﴾. You are neglecting, disregarding him, and paying attention to the other.

(Qur'an 11)﴿No! Indeed…﴾. Deterrence and rebuke i.e. do not do this again, paying attention to the rich disbeliever and distracting the poor believer, is not the right approach. ﴾these verses﴿. The Arabic word "iinha" refers to this admonition. And it was said: it refers to this surah. Muqatil said: it refers to the verses of the Qur'an. "are a reminder﴾ a guiding sign and an admonition.

(Qur'an 12)﴿So, whoever wills….﴾. From Allah's servants ﴿may remember it.﴾ Get reminded.

Muqatila said: Whoever Allah wills, to get understood, and admonished. The pronoun "alha" in the Arabic word "dhakarhu" refers to the Qur'an, or preaching.

(Qur'an 13) ﴿[It is recorded] in honored sheets﴾. i.e. Divine-protected Tablet.

It was said: the honored sheets are the prophets' books, peace be upon them, because of the verse ﴿Indeed, this is in the former scriptures (18) The scriptures of Abraham and Moses (19)﴾

(Qur'an 14) ﴿Exalted…﴾. They are honored at Allah. ﴿and purified﴾

(Qur'an 15) ﴿[Carried] by the hands of messenger-angels﴾. Ibn Abbas and Mujahid said: they are the honorable angels, the scribes. The Arabic word "safra" is a plural of "safir". It is said: "safirat", i.e. I wrote. So, the book is called "Safir" and its plural "asfar". Warraq (person who sells books) is called safir in Hebrew. Qatada said: They are Quora. And the others said: the messenger-angels. Safir is the messenger, and safir alqawm is the one who seeks reconciliation between them. "wasafarat bayn alqumi" meaning I reconciled between the trip's members.

The poet said:

**And I do not claim emissary between my people,**

**And I do not walk with deception if I walk.**

I shall not stop "alssifart" reconciling between my relatives, but without deceiving.

(3351) Ibn Fanjaweh informed, Ibn Habash Al-Muqri' informed, Abu Al Qasim bin Al-Fadl reported, Ali bin Al-Husayn reported,Al-Salt bin Masoud reported, Jaafar bin Suleiman reported, Abd al-Samad bin Maqil said, I heard my uncle Wahb bin Munabbih said: {biaydi safratun}They are the companions of Muhammad PBUH.

(Qur'an 16) ﴿Noble and dutiful﴾. The Arabic word "barra" is the plural of "bar" or "ber", such as "kafariha and sahratun" are the plural of "kafir and wasahiri". (1)

(Qur'an 17) ﴿Cursed is man….﴾. The disbeliever is cursed.

(3352) I heard Al-Sulami, I heard Mansour bin Abdullah, I heard Aba Al-Qasim al-Bazzaz, Ibn Ataa said: Man was prevented from doing good deeds, because of not seeking for what is better for him, and being occupied by what Allah Almighty guaranteed him.(2)

Muqatil said: It was revealed about Utbah bin Abi Lahab.

﴿how disbelieving is he﴾. Man disbelieves in Allah, disregarding His grace, although Allah provides him with blessings. This is an exclamation.

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(1) **[3351] The assessment of the reliability of the chain of transmitters:**
- It includes Abū Al-Qasim Al-Faḍl whom is neither criticized nor authenticated. I could not find his teacher, ʿAliyy bin al-Ḥusayn.

**The authentication of Ḥadīth:**
- The tradition is referenced by,ʿAbd bin Ḥumayd and Ibn Al-Mundhir as in Ad-Durr Al-Manthūr (The Dispersed Pearls) of As-Siyūṭī,, 06/519. An-Naḥḥās cited it in ʾIʿrāb Al-Qurʾān (Parcing the Quran), 05/151. Az-Zamakhsharī narrated it in Al-Kashshāf (The Revealer),,, 06/315 without attributing it. Ibn ʿAṭiyya cited it in al-Muḥarrir al-Wajīz (on the abridged review on the interpretation of the Qur'an),, 05/438. Ibn Al-Jawzī cited it in Zād Al-Masīr (The Travel Supplements),, 09/29. Ar-Rāzī cited it in Mafātīḥ Al-Ghayb (Keys to the Unseen), 31/58. Ibn Kathīr cited it in Tafsīr al-Qurʾān Al-ʿAḍhīm (The Exegesis of the Holy Quran),, 14/248.

(2) **[3352] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. The author's teacher is criticized. The author's teacher was Neither criticized nor authenticated
- Referencing the Statement:
- Abū ʿAbdurraḥmān As-Sulamī referenced it in Ḥaqāʾiq At-Tafsīr (The Facts of Exegesis), and so did the author through the same path.

Al-Kalbi and Muqatil said: the Arabic word (Ma) meaning what. The interrogative means: anything that leads him to disbelief.

(Qur'an 18) ﴿From what substance did He create him?﴾ .

(Qur'an 19) ﴿From a sperm-drop He created him and destined for him﴾.

(Qur'an 20) ﴿Then He eased the way for him﴾ i.e. the way he came out of his mother's womb.

Al-Hassan and Mujahid said: the path of truth and falsehood. He showed that to him, eased the way to know it, according to the two verses: ﴿Indeed, we guided him to the way﴾(Aliinsan 18), and ﴿have shown him the two ways? ﴾ (Albalad10). Abu Bakr bin Taher said: He makes easy for everyone what He created for him, and decreed for him, as the prophet, PBUH, said: "Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created."

(Qur'an 21) ﴿Then He causes his death……﴾. Allah made him die ﴿and provides a grave for him.﴾ To be buried and trapped under the ground. It is said: "qabart almayta" when you buried him. "Aqbaruh Allahu": that is, made him so that he would be buried.

The Arabs say: I amputated the tail of the camel, and Allah amputated it, and I cut off the horn of the bull, and Allah cut off it, and I expelled so-and-so, and Allah expelled him, that is, made him expelled.

Al-Farra' said: Allah commands Muslim's dead to be buried, instead of being thrown to lions and birds, or being put into a sarcophagus. So, the grave is something that honors the Muslim.

Abu Ubaidah said: "faaqbiruhu": that is, Allah commands Muslim's dead to be graved. Banu Tamim said to Omar bin Hubaira when Saleh bin Abdul Rahman was killed "aqbarna salhan", so he said: here he is.

(Qur'an 22) ﴿Then when He wills, He will resurrect him.﴾ Allah will revive him after the death.

(Qur'an 23) ﴿No !.....﴾. Allah response to this disbeliever, as it is not as he says. Al-Hasan said: Indeed. ﴿Man has not yet accomplished what He

commanded him.﴾ i.e. he did not do and perform what Allah commanded him to do, and imposed on him.

(Qur'an 24) ﴿Then let mankind look at his food﴾. How Allah provided him with it, and arranged it for him to be a moral. Mujahid said: How this food enters to his body and how gets out.

(3353) Ibn Fanjawih Al-Dinori informed, Abu Bakr bin Malik Al-Qati'i said, Abdullah bin Ahmed bin Hanbal informed, my father informed, Ahmad bin Abdul-Malik informed, Hammad bin Zaid said, Ali bin Zaid bin Jud'an said, Al-Hassan said, Ad-Dahhak bin Sufyan Al-Kilabi said, the Prophet, PBUH, said to him: (Oh Dahhak, what is your food?) He said, O Messenger of Allah: Meat and milk. He said: (Then it becomes what?) He said: as you know. He said: (Allah Almighty has resembled what comes out of the son of Adam to the world). (1)

(1) **[3353] The assessment of the reliability of the chain of transmitters:**
- Weak ʾIsnād. It includes:
- ʿAliyy bin Zayd:
- Weak narrator. There is an interruption between Alḥassan Al-Baṣrī and Aḍ-Ḍaḥḥāk.

**The authentication of Ḥadīth:**
- This tradition revolves around ʿAliyy bin Ḥammād bin Zayd on the authority of Alḥassan on the authority of Aḍ-Ḍaḥḥāk. And it is reported by three narrators on the authority of Aḍ-Ḍaḥḥāk:

1- Aḥmad bin ʿAbdulmalik:
- Imām Aḥmad narrated it in the Musnad, 06/452 (15747). The authors narrated it.

2- Musaddad bin Musarhad:
- Aṭ-Ṭabarānī narrated it in al-Muʿjam al-Awsaṭ (the medium lexicon), 01/299 (8138) through Muʿādh bin Al-Muthannā on the authority of Musaddad.

3- Khālid bin Khaddāsh:
- Ibn Abī Ad-Dunyā narrated it in Al-Jūʿ (Hunger), p. 106 (164) and in At-Tawāḍuʿ wal Khumūl (Modesty), p. 203 (210).
- Al-Mundhirī in Targhīb and Tarhīb (Reward and Punishment),, 4/174, said:
- Imām Aḥmad narrated it. Except for ʿAliyy bin Zayd,, the narrators are cited in Ṣaḥīḥ.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 07/291 said:
- Imām Aḥmad and Aṭ-Ṭabarānī narrated it. Except for ʿAliyy bin Zayd,, the The narrators cited by Aṭ-Ṭabarānī are cited in Ṣaḥīḥ; and ʿAliyy bin Zayd was authenticated.
- In conclusion:
- The tradition holds the two defects, thouh it may be supported by the Shāhid (another tradition with the same meaning or text through another ʾIsnād) provided

(3354) And Ibn Fanjaweh informed, Ibn Malik said, Ibn Hanbal informed, Muhammad bin Abd al-Rahim Abu Yahya informed, Abu Hudhaifa informed, Sufyan informed, Yunus bin Ubaid said, Al-Hassan said, Uti said, Abi Ibn Ka'b, may Allah be pleased with him, said, The Messenger of Allah, PBUH, said: (The food of the son of Adam has been made an model of the world, even if he takes care of it, look what happens to it). (1)

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by the following tradition, as expressed by Al-Albani in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 01/662 (382).

- Considering the total Shawahid (sing. Shāhid), it ranks up to the degree of Sound due to another tradition.

(1) **[3354] The assessment of the reliability of the chain of transmitters:**

- The narrators are authenticated, but Alḥassan Al-Baṣrī is Mudallis and narrated the tradition in the form of ʿAnʿana. Considering the total Shawahid (sing. Shāhid), the tradition is authenticated.

**The authentication of Ḥadīth:**

- The tradition revolves around Yūnus bin ʿUbayd on the authority of Alḥassan on the authority of ʿAtiyy on the authority of ʾUbayy bin Kaʿb.
- And it is reported by three narrators on the authority of Yūnus bin ʿUbayd:
- ʿAbdullāh bin Aḥmad narrated it in his Zawāʾid Al-Musnad (Additions to the Book of Musnad), 08/49 (21297). The authors narrated it on the authority of Yaḥyā bin Al-Bazzār. Al-Bayhaqī narrated it in his Major Book of Zuhd, p. 176 (412). Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 01/198 (531). Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 01/319 (844) on the authority of ʿAliyy bin ʿAbdulʿazīz. Ibn Ḥibbān narrated it in his Ṣaḥīḥ as in Al-ʾIḥsān (Spiritual Excellence),, 02/476 (702) through Mūsā bin al-Ḥusayn bin Bisṭām and al-Ḥusayn Al-Marwazi in his additions to ʿAbdullāh bin Al-Mubārak's Az-Zuhd (Asceticism), p. 169 (494) on the authority of Muḥammad bin ʿAliyy Al-Warrāq.
- The four narrators;
- Al-Bazzār, ʿAliyy, Mūsā and Al-Warrāq report it on the authority of Sufyān Ath-Thawri.
- Ibn Abī Ad-Dunyā narrated it in Al-Jūʿ (Hunger), p. 107 (165). Yaḥyā bin Ṣāʿid as in Zawāʾid l-Zuhd (Additions to the Book of Asceticism) of ʿAbdullāh bin Al-Mubārak, p. 169 (495) through Abū Ghassān on the authority of ʿAbdulslām bin Ḥarb.
- Yaḥyā bin Ṣāʿid narrated it Zawāʾid l-Zuhd (Additions to the Book of Asceticism) of ʿAbdullāh bin Al-Mubārak, p. 169 (493) on the authority of Ziyād bin ʾAyyūb on the authority of Hushaym bin Bashir as Marfūʿ.
- Ibn Abī Ad-Dunyā narrated it in Al-Jūʿ (Hunger), p. 108 (166) through ʾIsmāʿīl bin ʿUlayya as Mawqūf.
- The four narrators;

(3355) Ibn Fanjaweh informed, Ibn Siqlab informed, Ibn Abi al-Khasib informed, my father informed, Sahl bin Tammam informed, Umar bin Sulaym said Abi Al-Walid said: I asked Ibn Umar about a man who enters the washroom, looking at what coming out? He said: The angel comes to him

- Sufyān, ʿAbdulslām, Hushaym and Ibn ʿUlayya report it on the authority of Yūnus.
- Yūnus bin ʿUbayd was opposed by Abū Al-Ashhab:
- Abū Nuʿaym narrated it in Ḥilyat Al-ʾAwliyāʾ (Adornment of Allah's Allies), 01/319 (843) through Yūnus Ḥabīb on the authority of Abū Dawūd on the authority of Abū Al-Ashhab on the authority of Alḥassan on the authority of ʾUbayy bin Kaʿb in summary as Mawqūf.
- Its ʾIsnād is weak.
- Alḥassan did not meet ʾUbayy bin Kaʿb; and therefore there interruption in the ʾIsnād.
- But the tradition is Supported by the previous Shāhid (another tradition with the same meaning or text through another ʾIsnād) and has another Shāhid:
- The tradition of Salmān Al-Fārisī:
- ʿAbdullāh bin Al-Mubārak narrated it in al-Zuhd (Asceticism), p. 168 (491). Ibn Abī Ad-Dunyā narrated it in Al-Jūʿ (Hunger), p. 109 (167). Yaḥyā bin Ṣāʿid narrated it Zawāʾid l-Zuhd (Additions to the Book of Asceticism) of ʿAbdullāh bin Al-Mubārak, p. 492 (169). Aṭ-Ṭabarānī narrated it in Al-Muʿjam Al-Kabīr (The Major Lexicon), 06/248 (6119) through Muḥammad bin Yūsuf Al-Firyābī.
- Al-Haythamī in Majmaʿ Az-Zawāʾid (The Collection of the Additions), 07/291 said:
- The narrators are cited in Ṣaḥīḥ.
- Both;
- Ibn Al-Mubārak and Al-Firyābī report it on the authority of Sufyān on the authority of ʿĀṣim Al-Aḥwal on the authority of Abū ʿUthmān.
- Ibn Al-Mubārak said that:
- Abū ʿUthmān said:
- "A man came ..."
- Al-Firyābī said:
- Abū ʿUthmān reported that Salman said:
- "A man came ..."
- It seems that the misgiving is expressed by their teacher, Sufyān Ath-Thawri, as in the narration of Yaḥyā bin Ṣāʿid. Allah knows the best.
- I say:
- In conclusion:
- Considering the three Shawahid (sing. Shahid), the tradition is supported to attaing the degree of Authenticated, as expressed by Al-Albani in Silsilat al-aḥādīth al-ṣaḥīḥah (the Chain of Authenticated Hadiths), 01/662.

saying: Look at what you have been stingy with, what has happened to it. (1)

Abu Qilabah said: It is written in the Torah: O son of Adam, look at what you have been stingy with, what has happened!

(Qur'an 25) ﴿How We….﴾.

﴿poured down water in torrents﴾. i.e. rains.

the Kufans Quora recited The Arabic pronoun "ana" as it is, to be related to the previous one, but others recited "iina" starting a new sentence.

(Qur'an 26) ﴿Then We broke open the earth, splitting [it with sprouts]﴾ Buds get out from the earth.

(Qur'an 27) ﴿And caused to grow within it grain﴾.

(Qur'an 28) ﴿And grapes and herbage﴾. Ibn Abbas, may Allah be pleased with them and Ad-Dahhak said: Al-Qadab means alfalfa. Meccan people name Al-Qat: Al-Qadab. Thaelabi said: it is named that: Because it is "yuqdb" cut off every day, that is: it is cut off. Al-Hassan said: Al-Qadab means fodder.

(Qur'an 29) ﴿And olive….﴾. An oil is extracted from it ﴿and palm trees﴾.

(Qur'an 30) ﴿And gardens of dense shrubbery﴾. The Arabic plural word "ghollba" means Gardens thick trees, and "aghlab" is the singular. A man with thick neck is called "aghlab" as it is said. Mujahid said: i.e. Rolling trees. Ibn Abbas, may Allah be pleased with them, said: Long trees. Qatada said: Alghulb means palm trees.

Ikrimah said: the bones of waists.

Ibn Zayd said: The bones of the trunks and necks.

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(1) **[3355] The assessment of the reliability of the chain of transmitters:**

- It was considered weak, for Abu al-Walid is unknown, Abu al-Khasib I did not find anything on him, and Ibn Saqlab and his sheikh did not mention a discrediting and endorsement.

**The authentication of Ḥadīth:**

- Ibn 'Atiyyah cited it in ((Al-Muhrir Al-Wajeez)) 5/439, and Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules) 19/218
- It was narrated by 'Abd ibn Hamid and Ibn al-Mundhir as in al-Durr al-Manthoor by al-Suyuti 6/521 from Abu Qalabah in the likeness.

(Qur'an 31) ﴿And fruit and grass﴾. i.e. fruits and pasture.

Al-Hassan said: It is grass for animals, not for people. Qatada said: the fruit is for you, and "Alab", meaning the grass, is for your cattle. Abu Razin said: "Alab" means Plant. As Saeed bin Jubair said, Ibn Abbas, may Allah be pleased with them, said: it refers to all grow, which Man and cattle can eat. Ali bin Abi Talha said, Ibn Abbas, may Allah be pleased with them, said: "Alab" is the fresh fruits. Ad-Dahhak said: It is straw. Ikrimah said: Fruit is Man's food, and "Alab" is for animals.

(3356) Abdullah bin Hamid Al-Wazzan informed, Muhammad bin Khalid informed, Dawood bin Suleiman informed, Abd bin Hamid informed, Muhammad bin Ubaid informed, Al-Awam bin Hawshab said, Ibrahim Al-Taymi said, Abu Bakr, may Allah be pleased with him, was asked about "And fruit and grass" he said: Which sky would shade me and which earth would carry me (i.e. let me live upon it) if I were to say about the Book of Allaah that which I do not know (about)?! (1)

(1) **[3356] The assessment of the reliability of the chain of transmitters:**
- In it, the the author's sheikh was not cited in a discrediting and endorsement, nor did Dawood ibn Sulayman, and al-Taymi did not recognize Abu Bakr.

**The authentication of Ḥadīth:**
- Narrated by 'Abd ibn Hamid as in ((Takhreej Hadiths and Athar al-Kashaf)) by al-Zayla'i 4/158, which the author used to report the Hadith from.
- It was narrated by Ibn Abi Shaybah in al-Musannaf 10/245 (30609).
- Both: 'Abd ibn Hamid and Ibn Abi Shaybah, on the authority of Muhammad ibn 'Ubayd.
- It was narrated by Abu 'Ubayd in Fada'il al-Qur'an (p. 375), from Muhammad ibn Yazid.
- Both: Ibn 'Ubayd, Ibn Yazid, from the commoners, from Ibrahim al-Timi, from Abu Bakr by him, and al-Taymi did not recognize Abu Bakr and therefore he is cut off. But Timi was followed on in his chain of transmission.
- Ibn 'Abd al-Barr narrated it in Jami' Bayan al-'Ilm wa'l-Fadlah (Jami' Bayan al-'Ilm wa-Fadlihi) 2/834 on the authority of Ibrahim Al Nakhi'i, reported from Abu Mua'mmar, from Abu bakr. The verifier said: This Hadeeth is sound.
- (I said: Ibn 'Abd al-Barr indicated that he also followed their chain of transmission: Al-Sha'bi, Maymun bin Mahran, and Ibn Malika did not assign it to them. However, the hadith of Abu Bakr has a witness from the hadith of 'Ali ibn Abi Talib narrated by Ibn 'Abd al-Barr in (Jami' Bayan al-'Ilm wa-Fadlihi) 2/834 on the authority of Zadhan, reported from Al bukhture, reported from Ali (may Allah be pleased with him) This isnaad is weak, as said by his investigator, but the account of the story of his witness is strong, and Allah knows best.

(3357) Muhammad bin Abdullah bin Hamdun informed, Ahmed bin Muhammad bin Al-Hassan informed, Muhammad bin Yahya informed, Yaqoub bin Ibrahim bin Saad informed, My father informed, Saleh said, Ibn Shihab said, Anas bin Malik, may Allah be pleased with him, informed, he heard Omar Ibn Al-Khattab, may Allah be pleased with him, reciting this verse, so he said: All this we have known, so what is "Alab"? Then he raised a stick, then said: By Allah, that is an affectation, and what is wrong with you, son of Umm Omar, that you do not know what it is, then he said: Follow what is clear in this book, and what is not, skip it. (1)

(1) **[3357] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy except for the Sheikh of the workbook, who did not mention discrediting and endorsement, and the story is correct.

**The authentication of Ḥadīth:**

- It was narrated by Anas ibn Malik, from 'Umar ibn al-Khattab, may Allah be pleased with them, and narrated from Anas three:

1- Muhammad bin Shihab Al-Zuhri:

- Narrated by the Author via Muhammad ibn Yahya, and al-Hakim in al-Mustadrak, 2/559, Kitab al-Tafsir, chapter on the interpretation of Surat Abs, and from him by al-Bayhaqi in Sha'ab al-Iman, 2/424 (2281) by Ishaq.
- Both: Muhammad ibn Yahya and Ishaq, on the authority of Ya'qub ibn Ibrahim ibn Sa'd, on the authority of his father, on the authority of Salih ibn Kisan.
- It was narrated by al-Tabari in Jami' al-Bayan 30/60 from Ibn Wahb, from Yunus, and 'Amr ibn al-Harith.
- It was narrated by Ibn Mardawayh, as in ((Takhreej Hadiths and Athar al-Kashaf)) by al-Zayla'i 4/159 via Shu'ayb ibn Abi Hamza.
- Narrated by 'Abd ar-Razzaaq in Tafseer al-Qur'aan, 2/349.
- All Five of them: Saleh, Younis, Amr, Shuaib, and Abdul Razzaq, from al-Zuhri, from Anas, from Omar in the same wording. Abd al-Razzaq, however, did not mention Anas bin Malik.

2- Thabet Al-Banani:

- Narrated by Ibn Sa'd in al-Tabaqat al-Kubra 3/327 from Sulayman, from Hammad, from Thabit beh.

3- Hamid Al-Taweel:

- Narrated by Abu Bakr ibn Abi Shaybah in al-Musannaf 10/244 (30607), al-Hakim in al-Mustadrak 2/559 Kitab al-Tafsir, and from him by al-Bayhaqi in Sha'ab al-Iman 2/424 on the authority of Ibrahim al-Taymi.
- Both: Ibn Abi Shaybah, and al-Taymi, on the authority of Yazid ibn Harun, on the authority of Hamid in the same wording.

(Qur'an 32) ﴿[As] enjoyment for you……﴾. i.e. fruits. ﴿and your grazing livestock.﴾ i.e. grass.

(Qur'an 33) ﴿But when there comes the Deafening Blast﴾. The shout at the resurrection, which called in Arabic "alsaakha" because it is too loud to deafen the ears.

(Qur'an 34) ﴿On the Day a man will flee from his brother﴾.

(Qur'an 35) ﴿And his mother and his father﴾.

(Qur'an 36) ﴿And his wife and his children﴾. A man shall not care of one of them, as to be occupied with himself. It was said, a man avoids to be asked about a grievance. And it was said: As he would realize that they shall not benefit him, and they shall not protect him against Allah's punishment.

(3358) I heard Muhammad bin Al-Hussein Al-Sulami said, I heard Mansour bin Abdullah said, I heard Abdullah bin Taher Al-Abhari, in this verse, said: He shall flee from them, when he realizes they helpless, to the one who has power, to reveal those distresses and worries. If they realize that in this world, they shall not rely on nothing but his Lord, who is unable to do anything. Then Man lives a good life by trusting in Allah, and delegating the matter to Allah.[1]

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- Ibn Abi Shaybah's isnaad is saheeh (sound), and so the ruler said after he was taken out: This is true on the condition of the two sheikhs who in turn did not verify the authenticity of the chain of transmission of the Hadeeth at hand.
- Ibn Kathir said in Tafseer al-Qur'aan al-'Azim 14/253: This chain of transmission is sound, and it was narrated by only one from Anas by him.
- (I said: The story was also narrated by Saeed bin Mansur, Abd bin Hamid, Ibn al-Mundhir, and Ibn al-Anbari in ((Al-Mushaf)) as in ((Al-Durr Al-Manthoor)) by Al-Suyuti 6/522.
- It was narrated by al-Khatib in ((Tareekh Baghdad)) 11/465, and al-Tabarani in ((Musnad al-Shamiyyin)) as in ((Takhreej hadiths and effects of the scout)) by al-Zayla'i 4/159 which I wasn't able to verify.

(1) **[3358] The assessment of the reliability of the chain of transmitters:**

- Weak, Author's sheikh, a speaker in which Mansour spoke, did not mention a wound or modification.

**The authentication of Ḥadīth:**

- Cited by al-Salami in ((Facts of Interpretation)) and Al-Qurṭubī cited it in Jāmiʿ li ʾAḥkām al-Qurʾān (The Compilation of the Quranic Rules) 19/223

(3359) Ibn Fanjaweh informed, Mukhallad bin Jaafar informed, Al-Hassan bin Alawiyyah informed, Ismail bin Isa informed, Ishaq bin Bishr informed, A sheikh(unnamed narrator), Saeed bin Abi Orouba said, Qatada said, Al-Hassan said: Abraham, peace be upon him, is the first, who flees on the Day of Resurrection, from his father, the first to flee from his mother is Muhammad, peace be upon him, the first to flee from his son if Noah, peace be upon him, the first to flee from his brother is Abel the sone of Adam, the first to flee from his wife is Noah, then Lot peace be upon them, then he recited this verse: "On the Day a man will flee from his brother, and his mother and his father, and his wife and his children". So, it is said that, Allah knows best, this verse was revealed taking about them. (1)

[3360] Abu Bakr Muhammad bin Ahmad bin Abdus informed, Abu Bakr Muhammad bin Hamdun bin Khalid informed, Abu Hanifa Muhammad bin Omar bin Amr informed, My father informed, Khalid bin Daalj informed, Qatada, regarding the verse "On the Day a man will flee from his brother", said: Abel will flee from Cain. "And his mother and his father" he said: The Prophet, peace be upon him, will flee from his mother, and Abraham, peace be upon him, will flee from his father. "And his wife and his children". he said: Lot, peace be upon him, will flee from his wife, and Noah, peace be upon him, will flee from his son.(2)

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(1) **[3359] The assessment of the reliability of the chain of transmitters:**

- Extremely weak Ishaq ibn Bishr, a liar, his sheikh is unknown, and an immortal is mixed and Ishmael, disagreed.

**The authentication of Ḥadīth:**

- Directed by Ibn Asaker in ((History of Damascus)) 64/8, and mentioned by Al-Zamakhshari in ((Al Kashaf)) 6/319, and did not attribute it, and Ibn Al-Jawzi in ((Zad Al-Masir)) 9/35, and Al-Razi in ((Mafatih ul ghaib)) 31/64 abbreviated, and Al-Qurtubi in ((The Compilation of the Quranic Rules)) 19/223, and Nizam al-Din al-Nisaburi in ((The strangeness of the words in the Qur'an)) 6/449 and did not attribute it, and Al-Alusi in ((Ruh al ma'ani)) 16/85.

(2) **[3360] The assessment of the reliability of the chain of transmitters:**

- Weak, in which Muhammad bin Omar and his father, I did not find them, and the Sheikh of the Musannaf did not mention in discrediting and endorsement also, khalid is weak.

(Qur'an 37) ﴿For every man, that Day, will be a matter adequate for him.﴾. Every man that day will have enough to make him careless of others.

Khaffaf (a poet) said:

**The war of Banu Malik will protect you**

**From obscenity and ignorance in the gathering.**

The war of Bani Malik will be enough to stop you from obscenity and ignorance in the forum

Al-Farra said: Some Qora, Ibn Muhaisin, recited, in rare recitation, "yaenih" i.e a matter belongs to him, instead of "yughnih.

(3361) Al-Hussein bin Muhammed bin Abdullah bin Abd al-Rahman informed, Ibn Abi Uwais informed, My father informed, Muhammad bin Abi Ayash said, Ata bin Yasar, Sawda, may Allah be pleased with her, said: The Messenger of Allah, PBUH, said: The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised." I said (in astonishment): O Messenger of Allah, men and women, naked, looking at one another?! he said: For every man, that Day, will be a matter adequate for him. (1)

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**The authentication of Ḥadīth:**

- Mentioned by al-Samani in ((Tafsir al-Qur'an)) 6/162 and did not attribute it, and al-Baghawi in ((Ma'alim ul tanzil)) 8/340, and al-Qurtubi in ((The Compilation of the Quranic Rules)) 19/223 from Ibn Abbas, and al-Khazen in ((lubab al ta'wil)) 4/396, and Ibn al-Jawzi in ((Zad al-Masir)) 9/35, and al-Alusi in ((Spirit of Meanings)) 16/85 from Ibn Abbas.

(1) **[3361] The assessment of the reliability of the chain of transmitters:**

- It contains Abdullah bin Abd al-Rahman, Muhammad bin Abdul Aziz, I did not find them, and Muhammad bin Abi Ayyash was documented only by Ibn Habban, but the hadith is good with its evidence.

**The authentication of Ḥadīth:**

- Narrated by the author, and from him al-Baghawi in ((Ma'alim ul tanzil)) 8/340 on the authority of Muhammad ibn 'Abd al-'Aziz.
- It was narrated by al-Tabarani in al-Mu'jam al-Kabeer 24/34 (91) from al-Asfati.
- It was narrated by al-Hakim in al-Mustadrak, 2/559, and by al-Wahidi in al-Waseet, 4/425, on the authority of Isma'il ibn Ishaq.
- All three of them: (Muhammad ibn 'Abd al-'Aziz, al-Asfati, and Isma'il ibn Ishaq), on the authority of Ismail ibn Abi Aweys, on the authority of his father, on the authority of Muhammad ibn Abi Ayyash, on the authority of 'Ata' ibn Yasar, on the authority of Soudah in the same wording.

(Qur'an 38) ﴿[Some] faces, that Day, will be bright﴾. Their faces will be fine. "asfar alsubh" the sun's beams start to come out.

- It was narrated by Ibn Mardawayh and al-Bayhaqi, as in al-Durr al-Manthoor by al-Suyuti 6/523.
- The hadeeth in which al-Mundhiri said in al-Targheeb wa'l-Tar'heeb, 4/385: His narrators are trustworthy.
- Ibn Kathir said in Tafseer al-Qur'aan al-'Azim 14/255: This a strange Hadith "gharib" Al-Haythami said in Majma' al-Zawa'id, 10/332: its narrators are trustworthy other than Muhammad ibn Abi Ayyash, who is trustworthy.
- Al Hakim said before them: This is a sound hadith on the condition of a Muslim, and they did not cite it in the same wording.
- The hadith of Souda has several evidences:
- Among them are the hadiths of Aisha, Ibn Abbas, um Salamah, and Abdullah bin Amr bin Al-Aas.

1- Aisha's Hadith:

- Narrated by Muslim, Kitab al-Jannah wa-Safah Naimha wa'l-Ahla, Bab Fani' al-Dunya (2859), and Ahmad from Yahya al-Qattan, 9/312.
- It was narrated by al-Bukhaari Kitab al-Ruqaq, Bab Kayf al-Hashr (6527), and an-Nasa'i in al-Sunan al-Kubra (24319), 6/385 (11304) on the authority of Khalid ibn Harith.
- Narrated by Muslim, Kitab al-Jannah wa Safah al-Naimha, Bab al-Wahdah al-Dunya (2859), and Ibn Majah Kitab al-Zuhd, Bab Dhikr al-Baath (4276) from Abu Khalid al-Ahmar Road.
- All three of them: Yahya al-Qattan, Khalid bin Harith, and Abu Khalid al-Ahmar, on the authority of Hatim bin Abi Saghira.
- It was narrated by an-Nasa'i in al-Sunan al-Kubra 1/667 (2211) via Abu Yunus al-Qushayri.
- Both: Hatim, and al-Qushayri, from Ibn Abi Malika, from al-Qasim bin Muhammad, from Aisha by him.
- It was narrated by Ibn Mardawayh, as in ((Takhreej Hadiths and Athar al-Kashaf)) by al-Zayla'i, 4/163.
- 'Abd-Allah ibn ʿAmr ibn al-ʿĀṣ said:
- Narrated by al-Tabaraani in Musnad al-Shamiyyin, 1/75, with a weak isnad.
- 3- The hadith of Abdullah bin Abbas:
- Narrated by al-Bukhaari Kitab al-Ruqaq, Bab Kayf al-Hashr (6526), Kitab al-Ruqaq, Bab Kayf al-Hashr (6524), Book: Hadiths of the Prophets, chapter {and mention in the book Maryam} (4629), Book of interpretation, chapter {If you torture them, they are your servants} (4740), Book of interpretation, chapter {As we began the first creation we repeat}, Book of hadiths of the prophets, chapter {And take the place of Abraham as a prayer room} (3349).
- It was narrated by Muslim in a book: Paradise is the recipe for its bliss, chapter: The demise of the world (2860).

4- The hadith of um Salamah: The classifier will soon bring it out in Surat At-Takwir.

(Qur'an 39) ﴿Laughing, rejoicing at good news.﴾. They will be delighted.

(3362) Abu Al-Qasim Al-Habibi informed, Abu Ali Al-Hassan bin Ahmed Al-Fami informed, Ahmed bin Al-Hassan bin Abdul-Jabbar informed, Yahya bin Mu'in, Ash'ath bin Ishaq, Shamr bin Attia said, Ataa, "[Some] faces, that Day, will be bright" said: because of their participation in jihad. (1)

(Qur'an 40) ﴿And [other] faces, that Day, will have upon them dust.﴾. As It was mentioned that Allah shall turn the animals, after judging, into dust, that dust will cover the faces of the unbelievers.

(Qur'an 41) ﴿Blackness will cover them.﴾. They will be depressed. Ibn Abbas, may Allah be pleased with them, said: they will be humiliated.

Ibn Zayd said: The difference between the two Arabic words "alghabrat" and " alqutrati" the first word refers to the dust that rises to be near the sky, and the second word refers to the dust that is near the ground.

(Qur'an 42) ﴿Those…..﴾. The above-mentioned people ﴿are the disbelievers, the wicked ones.﴾

(1) - **[3362] The assessment of the reliability of the chain of transmitters:**
- Weak; for it has:
- Al Hubaiby: Al Hakim spoke in it.

**The authentication of Ḥadīth:**
- It was narrated by al-Musannaf through Yahya ibn Ma'in, from Ishaq ibn al-Ash'ath, from Shammar ibn 'Atiyyah. It was narrated by Abu Na'im in ((Hilayat al-Awliya')) 5/200 via Abu Nasr al-Tammar, from al-Ma'afi ibn 'Imran from Dirar ibn 'Amr al-Muttalib.
- Both: Shammar, and Dirar, on the authority of Ata bin Maysara al-Khorasani from his saying.
- It was mentioned by al-Zamakhshari in al-Kashaf 6/319, al-Qurtubi in al-Jami' al-Ahkam al-Qur'an 19/224, and al-Khazen in al-Labbab al-Ta'wil 4/396.

# Sūrat Takwīr

Verses 29 — 104 words and 530 letters - Makki; Revealed in Mecca

(3363) Sheikh Al-Imām Abū al-Ḥasan Muḥammad ibn ʿAlī ibn Sahl almāsrjsy told us on the authority of Abū al-Wafāʾ al-muʾammal ibn al-Ḥasan ibn ʿĪsá almāsrjsy Aḥmad ibn Manṣūr, on the authority of Al-ramādī Ibrāhīm ibn Khālid ʿAbd Allāh ibn Buḥayr al-Qaṣṣāṣ ʿAbd al-Raḥmān ibn Yazīd al-Ṣanʿānī Ibn ʿUmar, may Allah bless them both, that The Messenger of Allah said: "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: ﴿When the sun (With its spacious light) Is folded up ;.'﴾ (1)

(1) **[3363] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy except: The Author's imam, not mentioned with wound or modification, and 'Abd al-Rahman ibn Yazid, Sadduq.

**The authentication of Ḥadīth:**
- The hadith was narrated by 'Abdullah ibn Ahmad, from 'Abd al-Rahman ibn Yazid al-San'ani, from 'Abdullah ibn 'Umar.
- It was narrated from 'Abd-Allaah ibn Bahir three:
- 1- Ibrahim bin Khalid:
- Narrated by Ahmad in al-Musnad 2/37 (4941), al-Musannaf and al-Wahidi in al-Waseet 4/427, and al-Baghawi in Maalim al-Tanzil 8/345, and the verifier of the book said: This Hadeeth is sound.
- 2- Hisham Al-San'ani:
- Narrated by al-Hakim in al-Mustadrak, 2/560, via Ibrahim al-Farra, from Hisham B. and said: This is a hadith that is authentically attributable, and they did not produce it, and Al-Dhahabi agreed with it.
- 3- Abdul Razzaq Al-San'ani:
- (a) Narrated by Ahmad in ((Al-Musnad)) 2/27 (4806), 2/100 (5755), 2/36 (4934), and from him al-Tabarani as in ((Majma' al-Zawa'id)) by al-Haythami 7/134, and Abu Na'im in ((Hilayat al-Awliya')) 9/241-242, and al-Mazi in ((Tahdheeb al-Kamal)) 18/17 by Abdullah bin Ahmad, from his father.
- (b) Narrated by al-Tirmidhi, book: Interpretation, chapter: And from Surah: "When the sun (with its spacious light) is folded up" (3333), Abbas al-Anbari reported: Sound and gharib Hadith
- (c) It was narrated by al-Hakim in al-Mustadrak, 4/620, via Ishaq al-Dabri, and he

(3364)Sa'īd ibn Muḥammad told us on the authority of Muḥammad ibn Maṭar, on the authority of Ibrāhīm ibn sharīk, on the authority of Aḥmad ibn 'Abd Allāh, on the authority of Sallām ibn Salīm, on the authority of Hārūn ibn Kathīr, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abī, on the authority of Umāmah al-Bāhilī, on the authority of Ubī ibn Ka'b that The Messenger of Allah said: " Whoever recites ﴿When the sun (With its spacious light) Is folded up﴾ Allah the Almighty protects him from exposing him when his scrol is laid open is published. (1)

﴿When the sun (With its spacious light) Is folded up﴾(Quran:81:1)

In the name of Allah, the Most Gracious, the Most Merciful

'Alī ibn Abī Ṭalḥah said on the authority of Ibn 'Abbās, may Allah bless them both,said darkened. 'Aṭīyah darkened.: gone.

Mujāhid:said: vanished.

Qtādh said: Its light is gone.

Sa'īd ibn Jubayr said: sank, which is in Persian: Kwrykwd..

Abū Ṣāliḥ said: set back.

Abū Ṣāliḥ, also, said It is thrown. It is said: He stabbed him, and crumpled him: that is: he threw him.

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said: This is a hadith that is authentically attributable, and they did not verify its chain of transmission, and Al-Dhahabi agreed with it.

- (d) Narrated by Ibn Abi al-Dunya in al-Ahwal (p. 81) (19), from al-Hasan al-'Abdi.
- The four of them: Ahmad, al-Anbari, al-Dabri, and al-Abdi, on the authority of Abd al-Razzaq by him, but there is an increase in the mention of Surat al-Infitar, and al-Inshiqaq.
- The hadith was also Referenced by him: Ibn al-Mundhir, and Ibn Mardawayh, as in ((Al-Durr Al-Manthoor)) by Al-Suyuti 6/524.
- Ibn Hajar narrated it in Fath al-Baari, 8/695, saying: Sound hadith And Al-Albaani in ((Series of authentic hadiths)) 3/69.

(1) **[3364] The assessment of the reliability of the chain of transmitters:**

- extremely weak, Aaron is unknown, and his father is a denier.

**The authentication of Ḥadīth:**

- It was mentioned more than once

Rabī‘ ibn rhythm :. It is thrown away.

The root of folding in the words of the Arabs is to gather some of something into something, like folding the turban, which is: wrapping it on the head and the folding the hated of clothes, which is: gathering some of them together and wrapping them.

The meaning of what Allah the Almighty has said

﴿When the sun (With its spacious light) Is folded up﴾ (Quran:81:1):

It is gathered to each other, then rolled and thrown. If is that done to it, its light will go away.

The evidence and its equivalent is what Allah the Almighty says:

﴿And the sun and moon Are joined together,﴾ (Quran: 75:9)

﴿When the stars Fall, losing their lustre﴾ (Quran::2)

That is: it scattered from the sky and fell on the ground.

It is said: The bird became disturbed, meaning: it fell from its nest.

Al-‘Ajjāj said:

He saw space ruins, and he was fell down.

And the people fell: if they came messengers, until they were set on others.

Dhū alrrummh said:

His savage side yielded and faltered,

He grovels, unable to achieve what is sought.

Ibn ‘Abbās, may Allah be pleased with them, said: It has changed.

﴿When the mountains vanish (Like a mirage)﴾ (Quran:81:3)

off the surface of the earth; becoming dust scattered abroad.

﴿When the she-camels, Ten months with young, Are left untended﴾ (Quran:81:4)

These are the pregnant she-camels whose pregnancy has come for ten months, and one of them: Ushera. That is still her name, until she gives birth to a full year, and she is the most precious thing that is with its owners and

dearest to them. The singular is a ten- month camel.

﴿untended ﴾

She was forgotten and neglected, and her owners left her, and they were bound to her tails, so she was not ridden, nor was she milked, and there was no money in the world that was more impressive to them than her to do what distracted them from her

﴿When the wild beasts Are herded together (In human habitations)﴾ (Quran:81:5)

(3365) ʿAbd al-Khāliq ibn ʿAlī told on the authority of Abū Bakr ibn khnb, on the authority of Abū al-ʿAbbās al-Birtī, on the authority of Abū Naʿīm, on the authority of Sufyān,on the authority of his father,,on the authority of ʿIkrimah,,on the authority of Ibn ʿAbbās that ﴿When the wild beasts Are herded together (In human habitations) ﴾ (Quran:81:5): He said

Their Herding: means their death. Ibn ʿAbbās, may Allah be pleased with them both, said: Herding everything: means death, except for the jinn and humans, for they will be asked on the Day of Resurrection.(1)

Ubī ibn Kaʿb, may Allah bless him, said ﴿When the wild beasts Are herded together (In human habitations) ﴾ (Quran:81:5)

ie: mixed up.

Qtādh said: They are placed toghether..

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(1) **[3365] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except Ibn Khanab Sadduq isn't that bad.

**The authentication of Ḥadīth:**
- Narrated by al-Farra' in ((Ma'ani al-Qur'an)) 3/239 from Salam, from Sa'id ibn Masrouq, from 'Ikrimah and his endowment on 'Ikrimah, which is classified by Sufyan ibn Sa'id.
- Both: Salam, and Sufyan, on the authority of Saeed bin Masrouq.
- It was narrated by al-Tabari in Jami' al-Bayan 30/67 and al-Hakim in al-Mustadrak 2/560 via 'Abbad ibn al-'Awwam, from Husayn ibn 'Abd al-Rahman, both: Saeed, and Husayn, from Ikrima by him, but he differed in it, sometimes narrated from the saying of Ikrimah, and sometimes from Ikrimah, from Ibn Abbas.
- The story was also Referenced by him: Al-Faryabi, Sa'id ibn Mansur, 'Abd ibn Hamid, Ibn al-Mundhir, and Ibn Mardawayh, as in al-Durr al-Manthoor by al-Suyuti 6/526, mentioned by Ibn Forak [206/a].

It was said: They are resurrected so that Allah the Almighty will judge them.

﴿When the oceans Boil over with a swell﴾

The people of Mecca and Basra recited in Arabic : with no stress

Others recited in Arabic with stress. They differed regarding meaning.

Ibn Zayd, Shammar ibn ʿAṭīyah, Sufyān and Wahb said: It was kindled and became a fire.

Ibn ʿAbbās, may Allah be pleased with them both: Allah the Almighty folds up the sun, the moon, and the stars in the sea, then sends a wasp wind on it, which blows it until there becomes fire.

Mujāhid, Muqātil, and Al-Ḍaḥḥāk

said: It means that some of them blow into each other, sweet and salt, so that all the seas become one sea.

Al-Kalbī said: are full

Rabīʿ ibn khthym said: they overflowed.

Al-Ḥasan said: they wither

Qtādh said: Their water is gone, and there is not a drop left in in them.

It was said: their waters became a single sea of boiling water for the people of Hell

(3366)Al-Faqīh ʿAqīl ibn Muḥammad ibn Aḥmad told on the authority of Abā al-Faraj al-Baghdādī al-Qāḍī, on the authority of Muḥammad ibn Jarīr, on the authority of Al-Ḥusayn ibn ḥuryth, on the authority of Al-Faḍl ibn Mūsá al-Marwazī, on the authority of Al-Ḥusayn ibn wāqd, on the authority of Al-Rabīʿ ibn Anas, on the authority of Abī al-, on the authority of Ubī ibn Kaʿb, may Allah bless him, who said:..

Six signs before the Day of Resurrection: While the people are in their markets when the sunlight has gone, while they are in this state when the stars are scattered, and while they are like this when the mountains fall on the surface of the earth, and they move, turmoil, and shudder, and the jinn panic to humans,

and the humans to the jinn, and the animals, the bird, and the beast mix, and they swirl among themselves. That is what Allah the Almighty says: ﴿When the wild beasts Are herded together (In human habitations)﴾ He said: They mixed up, ﴿When the she-camels, Ten months with young, Are left untended﴾ He said:Their people neglected them, ﴿When the oceans Boil over with a swell﴾ He said: The jinn said to mankind: We bring you the news. Jinn went to the sea it was a blazing fire. He said: So while they were like that, the earth cracked with one crack to the lower seventh earth, and to the upper seventh heaven. He said: while they were like that, the wind came to them and killed them.(1)

﴿When the souls Are sorted out, (Being joined, like with like﴾ (Quran:81:7)

(3367)Al-Ḥusayn ibn Muḥammad ibn fnjwyh al-Dīnawarī told on the authority of Aḥmad ibn Muḥammad ibn Isḥāq Alssuny, on the authority of Abū Ya'lá, on the authority of Muḥammad ibn Bakkār, on the authority of Al-Walīd ibn Abī Thawr, on the authority of Sammāk, on the authority of Al-Nu'mān ibn Bashīr, may Allah bless them both, that the Messenger of Allah said" (2)

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(1) **[3366] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, but the Sheikh of the Musannaf I did not find him, and Al-Rabie bin Anas Sadduq has illusions.

**The authentication of Ḥadīth:**
- Narrated by al-Tabari in Jami' al-Bayan 30/63, and narrated by Ibn Abi al-Dunya in al-Ahwal (p. 86) (23) by al-Husayn ibn Harith.
- The story was also narrated by Ibn Abi Hatim, as in ((Tafsir al-Qur'an al-'Azim)) by Ibn Kathir 14/259, some of it, ((Al-Durr al-Manthoor)) by al-Suyuti 6/525.
- He has a witness reporting from Abu al-'Aliyah: It was narrated by 'Abd ibn Hamid and Ibn al-Mundhir as in al-Durr al-Manthoor by al-Suyuti 6/525.
- Mentioned by al- Nahas in ((i'rab al-Qur'an)) 5/157 and did not attribute it, and al-Baghawi in ((Ma'alim ul tanzil)) 8/347, and al-Qurtubi in ((The Compilation of the Quranic Rules)) 19/229 and al-Khazen in ((lubab al ta'wil)) 4/397, and Ibn kathir in (Tafsir Al Qur'an ul Azim) 14/259.

(2) **[3367] The assessment of the reliability of the chain of transmitters:**
- weak In it Al-Waleed bin Abi Thawr, weak, and fishes Sadduq changed with another. However, the hadith is good for others with follow-ups.

**The authentication of Ḥadīth:**
- Narrated by the author from Tariq al-Waleed, and narrated by al-Tabari in Jami' al-Bayan 30/69 on the authority of Sufyan.

﴿When the souls Are sorted out, (Being joined, like with like)﴾ (Quran:81:7), Persons of the same kind: every man with the people of his deeds

(3368) ʿAbd Allāh ibn Ḥāmid told on the authority of Muḥammad ibn Yaʿqūb, on the authority of Muḥammad ibn Khālid ibn khly, on the authority of Aḥmad ibn Khālid al-Wahbī,on the authority of Isrā'īl, on the authority of Sammāk ibn Ḥarb, on the authority of Al-Nuʿmān ibn Bashīr that ʿUmar ibn al-khiṭāb, may Allah bless him, said: ﴿When the souls Are sorted out, (Being joined, like with like)﴾ That is wicked is with the wicked, and the righteous is with the righteous. (1)

Ibn ʿAbbās: ﴿And ye shall be sorted out Into three classes ﴾...

Al-Ḥasan and Qtādh said: Everyone joined his sect, the Jews to the Jews, and the Christians to the Christians.

Rabīʿ ibn khthym said: the person is joined with the others of the same deeds

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- Both: Waleed, and Sufyan, reported from Sammak in the same wording.
- The hadith was narrated by Ibn Mardawayh, as in ((Al-Durr Al-Manthoor)) by Al-Suyuti 6/527, and Ibn Abi Hatim as according to Ibn Kathir in ((Tafsir Al-Qur'an Al-Azeem)) 14/262 towards him.
- (I said: And Waleed, although weak, but Sufyan al thawry followed him when Tabari in ((Jami' al-Bayan)), and therefore the hadith is good.

(1) **[3368] The assessment of the reliability of the chain of transmitters:**

- In which the Sheikh of the classifier did not mention discrediting and endorsement, and sammak is trustworthy changed with another.

**The authentication of Ḥadīth:**

- Narrated by the author and 'Abd al-Razzaq in Tafsir al-Qur'an, 2/351 on the authority of Isra'il.
- It was narrated by al-Tabari in Jami' al-Bayan 30/69 and Ibn Abi Shaybah in al-Musannaf 12/199 (35495), both from Salam ibn Sulaym.
- It was narrated by al-Hakim in al-Mustadrak, 2/560 via Sufyan and said: The isnad is correct, and they did not take it out and Al-Dhahabi agreed.
- All three of them: Isra'il, Salam, and Sufyan, on the authority of Sammak ibn Harb, on the authority of al-Nu'man, on the authority of 'Umar ibn al-Khattab.
- It was also Referenced by: Sa'id ibn Mansur, 'Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, Abu Na'im, al-Bayhaqi, and al-Faryabi as in al-Durr al-Manthoor by al-Suyuti 6/527.
- The story is good in the sum of these follow-ups, and Allah knows best.

Muqātil said: The souls of the believers were married to the beautiful-eyed Houris, and the souls of the disbelievers to the devils.

Its equivalence:﴿ Bring ye up﴾, It shall be said, ﴿The wrong-doers And their wives, And the things they worshipped﴾(Quran:37:22)

It was said: Souls are sorted to their deeds.

(3369)Muḥammad ibn Ḥamdūn told on the authority of Makkī ibn ʿAbdān, on the authority of Aḥmad ibn al'zhr', on the authority of Asbāṭ ibn Muḥammad, on the authority of his father, on the authority of 'Ikrimah who said regarding the verse of Allah ﴿When the souls Are sorted out, (Being joined, like with like)﴾: Souls returned to bodies. That is what Allah the Almighty has revealed ﴿Shall he retain it On (sufferance and) contempt, Or bury it in the dust ? Ah ! what an evil (choice) They decide on ? ﴾ (Quran:16:59) [1]

﴿When the female (infant), Buried alive, is questioned﴾ (Quran:81:8)

She is the murdered slave girl buried alive, so named. When the dust threw on her and murders her, that is: a heavy burden is put on her down until she dies. they said: if a girl was born to an Arab man, and he wanted to keep her alive, He clothed her with a tunic made of wool or hair so that she could shepherd the camels and sheep for him in the desert, and if he wanted to kill her, he left her until she became six years old. Her father said to her mother: "Gentle her and adorn her so that I can take her to her in-laws." He dug a well for her in the desert, and when he reached

(1) **[3369] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy except: The Author's imam, not mentioned with discrediting and endorsement, and 'Abd al-Rahman ibn Yazid,accepted.

**The authentication of Ḥadīth:**
- Narrated by al-Musannaf by Ibn al-Azhar, and by al-Tabari in Jami' al-Bayan 30/70, by 'Ubayd ibn Asbat ibn Muhammad and al-Hasan al-Tahawi.
- All three of them: Ibn al-Azhar, Ubayd, and al-Hassan, on the authority of Asbat ibn Muhammad.
- It was also narrated by al-Tabari in Jami' al-Bayan 30/70 via al-Mu'tamr from Sulayman, from his father.
- Both: Asbat and Suleiman, on the authority of Muhammad bin Abdul Rahman bin Khalid bin Maysara.
- (I said: Ibn Maysara did not follow up on him, and therefore he is weak.

the well, he said to her: “Look at this well" Then he pushes her from behind into the well, then pours dust on her head, until the dust is equal to the ground l.”

Ibn ʿAbbās: In the pre-Islamic era, when a woman became pregnant and it was time for her to give birth, she dug a hole and gave birth to the head of the hole

If she gave birth to a girl, she was thrown into the pit, and if she gave birth to a boy, she kept him. Sects of the Arabs used to do that.

Their poet says

**I named her when she was born, she will die,**

**And the grave, a sure crucible, where I shall lie.**

Qtādh said: In Paganism, a man used to kill his daughter and feed his dog, but Allah the Almighty rebuked them for that, and threatened them

(3370) Al-Ḥusayn ibn fnjwyh told on the authority of Aḥmad ibn Jaʿfar ibn Ḥamdān ibn ʿAbd Allāh, on the authority of Jaʿfar ibn Muḥammad al-Firyābī, on the authority of Al-Ḥusayn ibn Mahdī al’ubullī, Yaḥyá ibn Mūsá ʿAbd al-Razzāq, on the authority of Isrā’īl ibn Yūnus, on the authority of Sammāk ibn Ḥarb, on the authority of Al-Nuʿmān ibn Bashīr: I heard ʿUmar ibn Al-khiṭāb's comment regarding what Allah the Almighty has revealed ﴿When the female (infant), Buried alive, is questioned﴾

ʿUmar ibn Al-khiṭāb, may Allah bless him said: Qays ibn ʿĀṣim al-Tamīmī, may Allah bless him, came to the Messenger of Allah, He said, O Messenger of Allah, I buried alive eight daughters in Paganism.)). The Messenger said: **((Then free a slave for each one of them, if you wish))** He said: O Messenger of Allah, may Allah bless him and grant him peace, I am an owner of camels. The Messenger said: **((Then sacrifice a camel on behalf of each of them, if you wish.)).**[1]

(1) **[3370] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy except for the Abli and Sammak are trustworthy, and the second changed with another.

**The authentication of Ḥadīth:**
- The hadith came from 'Umar, Qatada, and Khalifa ibn Husayn, good narrators.
- As for the hadith of 'Umar:
- Narrated by the author by Yahya ibn Musa and al-Husayn ibn Mahdi al-Abli.

is questioned ﴿For what crime She was killed"﴾(Quran:81:9)

The public recited: the passive verb in both them, as they have two aspects:

One of them: She is asked, and she is told: For what sin was she killed, then it is permissible to say was I killed, as it is said: ʿAbd Allāh said: He is going,

and I am going, and ʿAbd Allāh said: For what sin was I hurt and for what sin was he hurt, both sentences are acceptable and permissible. The other aspect is: those who buried her alive were asked about her, as if you said: I asked them, and it was said: Where are your children? For what sin did you kill them?

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- Al-Bayhaqi in ((Al-Sunan Al-Kubra)) 8/202 (1624), Al-Bazzar in ((Al-Bahr Al-Zakhar)) 1/355 (238), and Al-Tabarani in ((Al-Mu'jam Al-Kabeer)) 18/337 (863) from Al-Hussein bin Mahdi Road.
- It was narrated by Ibn Abi Hatim as in ((Tafseer al-Qur'an al-'Azim)) by Ibn Kathir 14/231 via Abu 'Abd Allah al-Dhahrani.
- All three of them: Yahya, Hussein, and Al-Dhahrani, from Abdul Razzaq, from Sammak, from Nu'man, from Omar.
- Al-Bazzar said: We do not know this hadith narrated about Umar except from this face, and no one has supported it from Umar except Abd al-Razzaq, about Israel, although we have not heard it from anyone about Abd al-Razzaq except from al-Husayn ibn Mahdi. Abdul Razzaq was authorized in his transmission from isra'il.
- Al-Haythami said in Majma' al-Zawa'id, 7/134: The men of al-Bazzar are the men of the Sahih other than Husayn ibn Mahdi al-Abli, which is: Confidence.
- With regard to the messenger of Qatada ibn Da'am:
- Narrated by 'Abd al-Razzaaq in ((Tafsir al-Qur'an)) 2/351, and al-Tabari in ((Jami' al-Bayan)) 30/72 by Ibn Thawr.
- Both: Abd al-Razzaq, Ibn Thawr, on the authority of Muammar, on the authority of Qatada.
- As for the transmission from Khalifa ibn Husayn:
- Narrated by Ibn Abi Hatim as in ((Tafseer al-Qur'an al-'Azim)) by Ibn Kathir 14/231 by Abdullah bin Raja.
- It was narrated by al-Tabaraani in al-Mu'jam al-Kabeer 18/338 (868) on the authority of Yahya al-Hamani.
- Al-Haythami said in Majma' al-Zawa'id, 7/134: In it Yahya bin Abdul Hamid Al-Hamani is: weak
- It was narrated by al-Bayhaqi in al-Sunan al-Kubra 8/202 (16425) on the authority of Abu Na'im.
- All three of them: Abu Raja, al-Hamani and Abu Na'im, on the authority of Qays ibn al-Rabi', on the authority of al-Aghar ibn al-Sabah, on the authority of Khalifa.

(3371)Al-Ḥusayn ibn Muḥammads ibn ʻAbd Allāh al-Muqriʼ told on the authority of Al-Baghawī, in Bagdad, on the authority of Ibn Abī Shaybah, on the authority of Ziyād ibn Ayyūb dlwyh, on the authority of Hashīm, on the authority of a man mentioned to be Hārūn, on the authority of Ziyād who said I did not hear from Hashīm - that ʻJābr ibn Zayd recited in Arabic "wa-idhā almwʼdh sʼlt * bi-ayy dhanb qatalat", that is ﴿When the female (infant), Buried alive, questioned*For what crime She was killed﴾

The same was recited Abū al-Ḍuḥá Muslim ibn Ṣubayḥ.(1)

(Quran:81:10) ﴿When the Scrolls Are laid open﴾

ʻĀṣim, the people of Medina, the Sham, and Basra recited in Arabic with no stress, while others recited in Arabic with stress, saying ﴿Ṣḥfan mnshrh" that isto be given Scrolls (of revelation) spread out ! ﴾ (Quran:74:52)

(3372)Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn told on the authority of Hārūn ibn Muḥammad ibn Hārūn, on the authority of Alsysry, on the authority of Saʻīd ibn Sulaymān, on the authority of ʻAbd al-Ḥamīd ibn Sulaymān, on the authority of Muḥammad ibn Abī Mūsá, on the authority of ʻAṭāʼ ibn Yasār,on the authority of Umm Salamah, may Allah bless her, said I heard the Messenger of Allah say,people will be gathered on the Day of Resurrection barefoot and naked.ʼ I said: ʻAnd the women?ʼ He said: ʻAnd the women.ʼ I said: ʻO Messenger of Allah, will we not feel embarrassed?ʼ He said: ʻO Umm Salamah, the matter will be too serious for them to look at one another. He said: ((People's occupation, O Umm Salama)) I asked and what is their occupation? He said: ((laying the scrolls open, in which the weights of

(1) **[3371] The assessment of the reliability of the chain of transmitters:**
- This reading is weakly attributed, Sheikh Hashim: Unknown.

**The authentication of Ḥadīth:**
- It was mentioned by al-Baghawi in ((Ma'alim ul tanzeel)) 8/348, Ibn 'Atiyyah in ((Al-Muhrir Al-Wajeez)) 16/240, Ibn Al-Jawzi in ((Zad Al-Masir)) 9/40, Al-Qurtubi in ((Al-Jami' Al-Ahkam Al-Qur'an)) 19/231, and Abu Hayyan in ((Al bahr al muhit)) 10/416. It is an infrequent reading.

corn, and the weights of mustard)).'" [1]

(Qur'an: 81: 11) ﴿When the World on High Is unveiled;﴾ that is: it was pulled up, removed, and dragged from its places, then folded.

And in the Arabic recitation of ʿAbd Allāh, may Allah be pleased with him: (Qushiṭat) with the Arabic qaf letter. These are two dialects. Arabic Kāf and Qāf leetters in the speech of the Arabs alternate due to the closeness of their directors, as it is said: Alkāfwr, Alqāfwr and Al-Quff, Al-kaff.

(Qur'an: 81: 12) ﴿When the Blazing Fire Is kindled to fierce heat;﴾ the people of Madinah recited it with stress, and others with no stress.

The recitation with stress was chosen by Abū ʿUbayd and Abū Ḥātim. because the fire is singular, but ʿĀṣim and Ibn ʿĀmir, differed regarding it who gave the meaning of: kindled.

Qtādh said: it is kindled by the wrath of Allah the Almighty, and the sins of the sons of Adam.

(Qur'an: 81: 13) ﴿And when the Garden Is brought near;—﴾ it is drawn near to its inhabitants. Alah says: (Shu'arāa 26:90) ﴿ To the righteous, the Garden Will be brought near,﴾.

(Qur'an: 81: 14) ﴿Then each soul shall know﴾: At that time, (Qur'an: 81: 14) ﴿What it has put forward﴾ of good or evil. This is an answer to what Allah says: ﴿ When the sun (With its spacious light) Is folded up﴾ and what follows it, as it is said: When Zayd stands up; ʿAmr sits down.

Ibn ʿAbbās, may Allah be pleased with them both said regarding the verse: (Qur'an:81:1) ﴿When the sun (With its spacious light) Is folded up;﴾ to what Allah says (Qur'an: 81: 14) ﴿Then) shall know﴾ there are twelve qualities; six in this worldly lfe, and six in the hereafter.

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(1) **[3372] The assessment of the reliability of the chain of transmitters:**

- Weak, in it Harun bin Muhammad, and Al-Sisari I did not find them, Muhammad bin Abi Musa was documented only by Ibn Habban. However, the hadith is strengthened to al-Hasan for others with its evidence.

**The authentication of Ḥadīth:**

- The hadith has evidence that has already been explained in verse (37) of Surat Abasa.

(Qur'an:81:15) ﴿So verily I call To witness the Planets— That recede,﴾.

(Qur'an:81:16) ﴿Go straight, or hide;﴾ Some people said: they are the moving radiant five stars far-reaching in their course, then returning behind it, and far-reaching at the time of its disappearance, and its sunset, as the antelope stay far in her cave.

Qtādh said: These are the stars that appear at night, and are hidden during the day, so you cannot see.

The evidence for this interpretation:

What Shu'bat narrated, on the authority of Sammāk ibn Ḥarb, on the authority of Khālid ibn 'Ar'arah, that a man from Murad, said to 'Alī, may Allah be pleased with him: What is al-Khans? He said: They are the planets, they are eclipsed during the day, so you do not see them, and they are swept at night, so they take refuge in their streams.(1)

They are: Bahram, Saturn, Mercury, Venus, and Jupiter.

(1) The assessment of the reliability of the chain of transmitters:
- In it, Khalid bin Arara, wasn't mentioned in discrediting and endorsement
- The authentication of Ḥadīth:The story came from two sides:
- The first being: The author commented on the authority of shu'bah, and al-Tabari connected it in ((Jami' al-Bayan)) 30/74 by Muhammad bin Jaafar, on the authority of shu'bah.
- It was also narrated by al-Tabari in Jami' al-Bayan 30/74 on the authority of Al Ahws and Waki'.
- It was narrated by al-Hakim in al-Mustadrak, 2/561 on the authority of Hammad ibn Salamah.
- The four of them: Shu'bah, Abu al-Ahus, Waki', and Hammad, from Sammak ibn Harb, from Khalid ibn 'Arara, that a man from Murad asked 'Alia and he mentioned it.
- Al Hakim said: It is true on the condition of a Muslim, and they did not verify it.
- Ibn Kathir said in Tafseer al-Qur'aan al-'Azim 14/267: This is a good authentic attribution to Khalid ibn Arara, who is the Kufic Sahmi.
- Second: Narrated by al-Tabari in Jami' al-Bayan 30/75, and Ibn Abi Hatim as in Tafsir al-Qur'an al-'Azim by Ibn Kathir 14/467 by Sufyan al-Thawri, from Abu Ishaq, from a man from Murad, from 'Ali and he mentioned it, and the mention of Khalid ibn 'Arara fell away. And Allah knows best.
- The story was also Referenced by: Sa'id ibn Mansur, al-Faryabi and 'Abd ibn Hamid as in al-Durr al-Manthoor by al-Suyuti 6/528.

Ibn Zayd said: The meaning of al-Khuns is that they are obscured, i.e. they are late for their rising every year. It has every year, by being late for the hastening of that rising, they are obscured.

And far-reaching: far-reaching during the day, so you don't see.

[3373] Ibn Fnjwyh reported on the authority of Ibn Al-Bawwāb, on the authority of Raḍwān ibn Aḥmad, on the authority of Aḥmad ibn ʿAbd al-Jabbār, on the authority of Abū Muʿāwiyah, on the authority of Al''ʿmsh, on the authority of Ibrāhīm, on the authority of ʿAbd Allāh, may Allah be pleased with him, regarding what Allah has said: ﴿Go straight, or hide;﴾: they are the feral cows.(1)

This was supported by Ibrāhīm, and Jābir ibn Zayd.

Saʿīd ibn Jubayr said: They are the antelopes, and it is the narration of Al-ʿAwfī, on the authority of Ibn ʿAbbās, may Allah be pleased with them both.

Al-Khans: to return to the back, and the Kanos: to shelter in its places, which are the places where the beasts shelter.

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(1) **[3373] The assessment of the reliability of the chain of transmitters:**

- Weak, in which Ahmad ibn al-Jabbar is weak, and there is a chain break between Ibrahim and Ibn Mas'ud.

**The authentication of Ḥadīth:**

- The story is narrated from Ibn Mas'ud from two ways:
- The first being: On the authority of Ibrahim Bin Yazid Al Nakha'i:
- It was narrated by the Author through Abu Mu'awiya, from al-A'mash, from Ibrahim.
- Second: On the authority of Abu Maysara Amr Bin Sharhabil:
- Narrated by 'Abd al-Razzaaq in Tafseer al-Qur'aan 2/351, al-Tabari in Jami' al-Bayan 30/75, and al-Hakim in al-Mustadrak 2/561 Kitab al-Tafsir by Zakariya ibn Abi Zaidah.
- It was narrated by al-Tabari in Jami' al-Bayan 30/75 from three ways, and by al-Tabarani in al-Mu'jam al-Kabeer 9/219 (9063) via Sufyan ibn 'Uyaina.
- Both: Zakaria, and Ibn Uyaina, on the authority of Abu Ishaq al-Suba'i, on the authority of Abu Maysara.
- Both: Al-Nakha'i, and Abu Maysara, on the authority of Ibn Mas'ud as a Maukuf.
- It was also narrated by Sa'id ibn Mansur, al-Faryabi, 'Abd ibn Hamid, Ibn Abi Hatim, and Ibn al-Mundhir, as in al-Durr al-Manthoor by al-Suyuti 6/529.

Al-A‘shá said:

**But when we met the living, joy ignited,**

**Like embers dancing under the brooms, ignited.**

**And it is said to it: the sweeping too.**

**Ṭarafah ibn Al-‘Abd said:**

**Like lost sheep, they embrace her,**

**Bound tightly under the firm support**

(Qur’an:81:17) ﴿And the Night As it dissipates;﴾.

Aws ibn Ḥajar

Have you not seen that Allah sent down the rain,

And the gazelles in the meadows freely reign?

Al-Hasan said: comes with its darkness.

The others said: gone.

The Arabs say: The night dissipates and dispels; If it is gone and there is nothing left of it but a little.

‘Alqamah ibn Qurṭ :said:

Until when morning comes, it breathes,

And it gives birth to its night with darkness.

Ru’bah said:

Oh Hind, how quickly you rush and hurry,

After being a young boy, growing up swiftly.

(Qur’an:81:18) ﴿And the Dawn As it breathes away The darkness;—﴾: It comes, lights up, and its beginning appears.

It was said: it extends and rises.

(Qur’an:81:19) ﴿Verily this is﴾: means: the Qur’an (Qur’an:81:19) ﴿ the word Of ﴾ the revelation the (Qur’an:81:19) ﴿ a most honorable Messenger,﴾ and he is Jibrīl, peace be upon him.

(Qur'an:81:20) ﴿Endued with Power, With rank before The Lord of the Throne,﴾.

(Qur'an:81:21) ﴿With authority there,.﴾: In heaven, the angels obey him.

﴿(And) faithful to his trust﴾ (Qur'an:81:21): to the Revelation of Allah.

(Qur'an:81:22) ﴿And (O people !) Your Companion is not;﴾: Muhammad, peace be upon him, (Qur'an:81:22) ﴿One possessed﴾.

(Qur'an:81:23) ﴿And without doubt he saw him﴾: means Jibrīl, peace be upon him, in his image, ﴿in the clear horizon﴾ (Qur'an:81:23): which is the highest horizon in the direction of the East, from which the day comes, said Mujāhid and Qitādh.

[3374] Ibn Fnjwyh reported on the authority of Mukhallad ibn Ja'far, reported on the authority of Al-Ḥasan ibn 'Alawīyah, on the authority of Ismā'īl ibn 'Īsá, on the authority of Isḥāq ibn Bishr, on the authority of Ibn Jurayj, on the authority of 'Ikrimah, on the authority of Muqātil, on the authority of I 'Ikrimah, on the authority of Ibn 'Abbās, may Allah be pleased with them, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said to Jibrīl, peace be upon him: **((I would love to see you in the form in which you are in the sky)) Jibrīl said: You will not be able to do that. The Messenger said: ((No I will be). The Messenger said: Where do you want me to imagine you? At Al'bṭḥ mountain, Jibrīl said: It does not fit me. The Messenger said: at Muná mountain, Jibrīl said: It does not fit me. The Messenger said: at 'Arafāt mountain, Jibrīl said: It is rather that it suffices me. Jibrīl gave the Messenger a date, Jibrīl, peace be upon him, came from the mountains of 'Arafāt with a rattle and knock. He filled the distance between the east and the west, with his head in the sky and his feet on the ground. When the Prophet, peace be upon him, saw him, he fell unconscious. So, Jibrīl, peace be upon him, transformed into his image, embraced the Messenger to his chest, and said |"O Muḥammad, do not be afraid, so how would it be if you saw Isrāfyl, peace be upon him, with his head from under the throne, his feet in the seventh boundary, and the throne is on his shoulders, and that he sometimes diminishes from the fear of Allah the, until it**

**becomes like a sparrow: -meaning a bird- until nothing carries the throne of your Lord except His greatness.** (1)

(Qur'an:81:24) ﴿Neither doth he.﴾: means: Muhammad, may Allah bless him and grant him peace, (Qur'an:81:24) ﴿Of the Unseen﴾ that is: the revelation, the news of the heavens, and the knowledge of the unseen known to him (Qur'an:81:24) ﴿withhold Grudgingly a knowledge﴾: Zayd ibn Thābit, may Allah be pleased with him, Al-Ḥasan, Ibn ʿUmar, āl'shhb, Asim, Al-A'mash, Hamzah, and the people of Al-Madīnah and Shām recited with the Arabic letter "Ḍād", and likewise it is in the letter of Ubī ibn Kaʿb, may Allah be pleased with him, and his Book, which is the recitation of Ibn ʿAbbās, may Allah be pleased with them both, according to the recitation of Mujāhid, and the choice of Abī Ḥātim, and its meaning: stingy, he says: the knowledge of the unseen comes to him, and it is infused in him, so He is not stingy with you, but teaches you and informs you of it. The Arabs say: "Ḍnyt" with something, with the Arabic short vowel "I"marked on the Arabic letter "Nūn": In Arabic Aḍn bi-hi ḍnnan wḍnānh f'nā ḍnyn, that is in English I am miser more and more, for I am tightfisted, i.e. miserly.

The poet said:

**I am generous with the treasures of the land,**

**And despite those who have treated me poorly, I am kind-hearted.**

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(1) **[3374] The assessment of the reliability of the chain of transmitters:**

- extremely weak, Ishaq bin Bisher and Muqatil bin Suleiman deemed them liars, and Mukhlad bin Ja'far was mixed up after his command was righteous, and Ismail disagreed with him.

**The authentication of Ḥadīth:**

- Narrated by al-Musannaf, and from him al-Baghawi in ((Ma'alim ul tanzeel)) 8/350 by Isma'il ibn 'Issa, from Ishaq ibn Bishr, from Ibn Jurayj, from 'Ikrimah, from Muqatil, from 'Ikrimah, from Ibn 'Abbas as a Marfu'u.
- It was narrated by Ibn al-Mubarak in al-Zuhd (p. 101) (221), from al-Layth ibn Sa'd, from 'Aqeel, from Ibn Shihab, from the Messenger of Allah in transmission.
- And directed by Al-Suyuti in ((Al-Hababek ifi akhbar al mala'ik)) (p. 22). It was mentioned by al-Qurtubi in al-Jami' al-Ahkam al-Qur'an 19/39, and al-Khazen in al-Labbab al-Ta'wil 4/399.

And the rest recited with the Arabic letter: "Al-Ẓā' letter", as well as it is in the letter of Ibn Mas'ūd, may Allah be pleased with him, and his Book, which is the same recitation of 'Abd Allāh, Al-'Urwh Ibn Al-Zubayr, 'Umar ibn 'Abd al-'Azīz and Abū 'Abd al-Raḥmān al-Sulamī, and the narration of Sa'īd ibn Jubayr on the authority of Ibn 'Abbās, and its meaning: accused. It says: So-and-so suspects with money, and suspects with money, i.e.: he is accused of it, and the suspicion: the accusation.

The poet said:

**As for the Holy Book, I curse the one who reviles it,**

**I have abandoned, yet the whisperer keeps whispering.**

Abū 'Ubayd chose this recitation, and said: They did not accuse him with being a miser to need to deny that stinginess from him, rather they belied and accused him, but most of the words of the Arabs: I do not suspect of such-and-such, and they do not say: suspect for such-and-such.They say are are not suspected with.

It was said: the Arabic Ẓnyn(suspected): means weak, narrated by Al-Farrā' and Al-Mibrad. It is said: a Ẓnyn man: weak, and a well of Ẓnwn (suspicions): it is weak water well.

Al-A'shá said:

The determination within him was not meant

To divert him from the rain-bearing beloved.

Like the Euphrates when it emerges

It throws with precision, like an expert.

(Qura'n:81:25) ﴿Nor is it.﴾ means: the Qur'an, ﴿the word Of an evil spirit accursed﴾(Qura'n:81:25).

(Qura'n:81:26) ﴿Then whither go ye?﴾ means: So where do you deviate from this Qur'an, in which is the healing and the clarification?

Al-Kisā'ī said: And I heard the Arabs say: The valley has set off with It.

Al-Farrā' narrated on the authority of 'Al-'Arabs that: went Shām, left Iraq, and the set off market: that is, to it. He said: We heard it in these three letters, and some of Banī 'Aqīl chanted to me:

She calls out to us, Hanifa whenever we're seen,

And which land would go to the screamers?

Al-Wāsiṭī said: Where do you go from weakness to weakness? Go back to the expanse of Divinity, so that you will settle down.

Al-Junayd said: The meaning of this verse is linked to another verse, which is: ﴿And there is not a thing But its (sources and) treasures (Inexhaustible) are with Us;﴾ (Qur'an: 15:21), so where do you go?

(Qur'an: 81:27) ﴿Verily this is no less Than a Message To (all) the Worlds:﴾.

(Qur'an:81:28) ﴿(With profit) to whoever Among you wills To go straight﴾ that is: follow the truth, act upon it, and uphold it. Then Allah says:

(Qur'an: 81:29) ﴿But ye shall not will Except as God wills, — The Cherisher of the Worlds.﴾.

[3375] Abū Bakr ibn 'Abdūs Al-muzakká reported on the authority of Abū Ḥāmid ibn Bilāl Al-Bazzāz, on the authority of Aḥmad ibn Yūsuf al-Sulamī, on the authority of Abū Mshr, on the authority of Sa'īd, on the authority of Sulaymān ibn Mūsá, who said: When Allah the Almighty revealed: ﴿(With profit) to whoever Among you wills To go straight﴾ (Qur'an:81:28), Abū jahl said: That is up to us. If we wish, we will be upright, and if we wish, we will not. So, Allah the Almighty revealed: ﴿But ye shall not will Except as God wills, The Cherisher of the Worlds.﴾ (Qur'an: 81:29). (1)

(1) **[3375] The assessment of the reliability of the chain of transmitters:**
- In it, the Sheikh of the Musannaf, wasn't mentioned in discrediting and endorsement in his hadith.
- The authentication of Ḥadīth:It came from two sides:
- The first being: Narrated by al-Musannaf from Abu Musaher, and narrated by al-Tabari in ((Jami' al-Bayan)) 30/84 from Amr bin Abi Salim, Al-Wahidi in ((Al-Waseet)) 4/432 from Abdullah bin Al-Mubarak Road, and Al-Tabari in ((Jami' al-Bayan)) also 30/84 from Sufyan.

[3376] Ibn Fnjwyh reported on the authority of ʻUbayd Allāh ibn Muḥammad ibn Shnbh, on the authority of Al-Firyābī, on the authority of Mālik ibn Sulaymān, on the authority of Baqiyyah, on the authority of ʻUmar ibn Muḥammad, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abī Hurayrah, may Allah be pleased with him, who said : When Allah the Almighty has revealed to His Messenger: ﴿(With profit) to whoever Among you wills To go straight﴾ (Qur'an:81:28) they said: The matter is up to us: if we wish we will be upright, and if we wish we will not be upright. So Almighty has revealed: ﴿But ye shall not will Except as God wills, — The Cherisher of the Worlds.﴾ (Qur'an: 81:29). (1)

[3377] Ibn Fnjwyh reported on the authority of Muḥammad ibn ʻUmar ibn Mahrān, on the authority of Abū Muslim Ibrāhīm ibn ʻAbd Allāh alkjy, on the authority of Jaʻfar ibn Jubayr ibn frqd who said: I heard a man asked Al-Hasan about the words of Allah the Almighty: ﴿But ye shall not will Except as God wills, — The Cherisher of the Worlds.﴾ (Qur'an: 81:29). Al-Hasan said: By Allah, the Arabs did not want Islam until Allah, Glory be to Him, willed it for them. (2)

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- The four of them: Abu Mesher, Amr, Ibn al-Mubarak, and Sufyan, on the authority of Sa'id ibn 'Abd al-'Aziz, on the authority of Sulayman ibn Musa in transmission
- The second being: Narrated by 'Abd al-Razzaaq in Tafseer al-Qur'aan, 2/353, from al-Mubarak, from al-Awza'i, from Sulayman, from al-Qasim ibn Mukhaimra as a messenger.
- Al Mubarak the son of Fadala, who is weak.
- The story was also narrated by 'Abd ibn Hamid and Ibn Abi Hatim, as in al-Durr al-Manthoor by al-Suyuti 6/532.

(1) **[3376] The assessment of the reliability of the chain of transmitters:**

- Weak; for it has: Malik ibn Sulayman, weak, and Ibn Shanbah are not mentioned with a discrediting and endorsement.

The authentication of Ḥadīth:

- Narrated by Ibn Abi Hatim and Ibn Mardawayh, as in al-Durr al-Manthoor by al-Suyuti, 6/532.
- Ibn 'Atiyyah mentioned it in ((Al-Muhrir Al-Wajeez)) 5/444 and did not attribute it, and Ibn Al-Jawzi in ((Zad Al-Masir)) 9/44, and Al-Qurtubi in ((Al-Jami' Al-Ahkam Al-Qur'an)) 19/241.

(2) **[3377] The assessment of the reliability of the chain of transmitters:**

- Weak, because of the ignorance of Sheikh Jaafar, and in him also, Muhammad bin Umar, Ja'far bin Jubayr, I did not find them.

[3378] Al-Ḥusayn ibn Muḥammad Al-Dīnawarī reported on the authority of : Aḥmad ibn Muḥammad ibn ʿAlī ibn Al-Ḥusayn, on the authority of ʿAlī ibn Aḥmad ibn Basṭām, on the authority of Ibrāhīm ibn Al-Ḥajjāj Al-Sāmī, on the authority of: Ḥammād ibn Salamah, on the authority of Abū Sinān, on the authority of Wahb ibn Munabbih who said: "the Books that Allah the Almighty has sent down to the prophets, peace be upon them, are ninety-few books. I read more than eight of them, and I found in them: Whoever makes something of the will for himself has disbelieved.(1)

Al-Wāsiṭī said: Allah incapacitate you in all your descriptions, so you do not will except with His will, and you do not work except with His power, and you do not obey except by His grace, and you do not disobey except by His abandonment, so what remains for you, and what do you be proud of from your actions, No deeds of yours (except with His knowledge and estimation).

**The authentication of Ḥadīth:**

- Mentioned by al-Qurtubi in ((Al-Jami' Al-Ahkam Al-Qur'an)) 19/241, Abu Hayyan in ((Al Bahr ul Muhit)) 8/426, and Ibn Adel al-Dimashqi in ((Al-Labab)) 20/192.

(1) **[3378] The assessment of the reliability of the chain of transmitters:**

- Abu Hudhayfah al-Hamadhani and 'Ali ibn Bastam did not mention a wound or modification and Abu Sinan.

**The authentication of Ḥadīth:**

- Narrated by Ibn Sa'd in al-Tabaqat al-Kubra 5/543, al-Bayhaqi in al-Asma' wal-Safaat, 1/449, and mentioned by al-Qurtubi in al-Jami' al-Ahkaam al-Qur'an, 19/241.